THE REVIEW AND EXPOSITOR

A BAPTIST THEOLOGICAL QUARTERLY.

EDITED BY THE FACULTY OF THE
SOUTHERN BAPTIST THEOLOGICAL SEMINARY

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TRANSMIGRATION AND KARMA IN HINDUISM.

By James Cannon III, Professor of Christian Missions, Duke University.

I. Origin of the Doctrine.

Two of the striking ideas of current popular Hinduism concerning the future life are Transmigration and Karma. These are two, yet in reality they are linked together in thought and teaching so that they may be truly said to constitute the different elements of but a single doctrine, namely, that as the result of deeds done in this life the soul is bound by the law of Karma to pass through a process of change in its future states, by which process of Transmigration it ultimately expiates the deeds of this and of future lives and eventually arrives at the ultimate state of absorption in Brahm, wherein the soul realizes that only Maya, or Illusion, has caused its previous separate existence from Brahm. When, therefore, the soul is free from Maya it is absorbed in Brahm. ("Brahm" is the Hindu term for ultimate beings.) It is safe to say that no ideas have taken firmer hold of the Hindu mind than have these ideas of Transmigration and Karma. Indeed, many consider them the distinguishing marks of Hinduism as a belief, almost equal in force with Hinduism in practice, where the distinguishing mark is the observance of caste. Other ideas and practices may and do differ as widely as the poles, but he who observes caste and believes in Transmigration as controlled by Karma may safely be set down as a Hindu. It thus appears that the term "Hinduism" is the name of a group holding a certain religion, not of a people inhabiting a certain territory nor owning a certain racial origin, nor obeying a certain government.

A difficult problem in the study of Hinduism is to account for the presence of these great doctrines in it,

for they do not appear in the earliest stages of Hindu life and thought as these are represented in the earliest sacred literature of the religion. It is possible to point out the definite point at which the idea of Transmigration first appears, and it is safe to say that, had it been present in Hindu thought prior to the date of the writings in which it does appear, it would have found a place in that literature.

II. Early Aryan Origins.

It is customary to assume that the early Aryan inhabitants of India found their way there many centuries before Christ, coming in waves of invasion from their original home in Persia, where they had lived a life in common with the later invaders of Europe and the West. In other words, this theory of racial origins finds a common source for the religion, language, customs and race of both India and Europe in the early Aryan tribes of Persia.[1] A simple study of language roots gives convincing proof of some common origin for the speech of India, Greece, Rome and England. In Sanskrit occurs the term *Dyaus Pitar* (Heaven-father), which is closely akin to Zeus, Jupiter, or Father. A like term is *Prithivi Matar* (Earth-mother). The terms for such common words as sun, moon, water, wind and many others, all show a striking similarity of sound and structure which is convincing of common origin. The names Artashuvra and Artatama open out with the syllables *arta*—familiar to Western students of history as part of numberless Persian names like Artaxerxes, Artaphernes, etc. This stem *arta* is identical with *arta* of the Western Iranian Achmenidan inscriptions, with *asha* of the Avesta and with *rta* of the Veda. The word means "cosmic order,"

[1]Recent excavations in India by Sir John Marshall are by some held to upset this view and to show that the original Aryan home was in India.

or "order of the universe." The languages of the Hindu Veda and the Persian Avesta, the respective "Bibles" of the two peoples, are mere dialects of the same speech. Students regularly enter upon the study of the Avestan language through the door of the Veda. Entire passages of the Avesta may be turned into good Vedic merely by applying certain regular sound changes. It is said sometimes that there is less difference between the Veda and the Avesta than between the Veda and the later Hindu epic, the Mahabharata.

III. Early Aryan Religious Ideas and Customs.

In all probability the Aryan invaders did not come at any one time, but straggled into the new country in smaller or larger groups during hundreds of years. Some would say that they were still arriving about B. C. 1500, while others would place their arrival much earlier, even B. C. 2000 or 2500. Coming down into northern India, these Aryans spread out fanlike over the Punjab, or "region of the five rivers," and then, as the years passed, slowly extended their settlements to the south and east, taking possession of the rich Ganges Valley as they advanced. A picture of the "tall, fair people" is given by J. N. Farquhar: "They were then soldier-farmers, equally used to the plow and the sword. They were constantly at war with the aborigines around them; and they looked eagerly for sunshine and rain to mature their crops and give them fodder for their cattle and herds. They were still a primitive people, living in simple villages, with but few of the arts of civilization, and untrammeled by the bonds of caste. They had no writing and no coinage. They ate beef and drank intoxicating drink. The tribes lived each under its own chieftain, and now and then quarrels led to war among them. The family was still in a healthy condition. Their women

had a great deal of freedom throughout their lives. There was no child-marriage among them, no seclusion in the zenana, no widow-burning, and no law against the re-marriage of widows. Like most primitive peoples, they practiced the exposure of girl children and old people."[2]

Our knowledge of the beliefs and practices of these people is based on a collection of hymns known as the Rig-Veda. These hymns were composed during a long period and were committed to memory by the priests for use at the sacrifices. Over a thousand of these were finally written down in Sanskrit and preserved as a single collection. It is in these hymns that the names of the deities, the system of worship, and many of the civil and ordinary practices of daily life were recorded by the Aryans. Their religion was a simple nature worship, based upon the powers of the earth, air, sea, atmosphere, with which they felt themselves in contact. The system of worship at first was simple, and the head of each family would seem to have been its priest in exposing the offerings of food and drink at the shrines, which were often the graves of the departed. As this system developed and became more elaborate, need of family priests of special training was felt. These collected the sacrificial hymns and developed a hierarchy. All this took place through many centuries, and its fruit is the great body of hymns called the Rig-Veda. The deities appearing in this collection of hymns have been arranged by scholars in three groups of eleven gods each. These groups are those of the celestial regions, those of earth, and those of the air between earth and sky. Of the first group the best known are Mithra, Vishnu and Varuna. Vishnu in later Hinduism became more important than he was in the early days. An even greater god was Varuna. According to Barth, "Varuna is the god of the vast luminous heavens, viewed as em-

[2]Primer of Hinduism, p. 21, f.

bracing all things and as the primary source of life and every blessing.''[3] Of the gods of the earth the more important are Agni, fire; Soma, associated with the juice of the Soma plant; and Yama, the first to die, though he might have remained immortal. Of the gods of the atmosphere Indra was the most important. Of all the gods of the Rig-Veda, Indra takes first rank, and might almost be called the national god of the Aryans. This appears reasonable when it is realized that this great deity was considered powerful in the control of climatic conditions, preventing hostile agencies from breaking up the rain supply, etc.

The Rig-Veda does not clearly distinguish between its various deities and their powers. There is a tendency to ascribe the same powers and praises at one time to one god and again to another. Also, various deities at different times were regarded as supreme or were worshipped to the seeming exclusion of all others. So marked is this tendency that it has been called ''Kathenotheism,'' or the worship of one god at a time, by Professor Max Müller and others. To anticipate, this eventually developed into the idea that all deities were but manifestations of the one essential being, Brahm, who thus becomes the single existing entity of the universe. With the development of more elaborate rituals and the growth of a priestly group, greater emphasis was laid on sacrifice. It was eventually taught that the efficacy of the sacrifice depended on the correctness of the ritual observances in connection with it. This made the services of a priest indispensable. The next step was naturally the formation of a priestly caste, which set itself up as superior to all others and as divinely empowered to represent the deities among men. Indeed, the gods themselves were said to have become gods by performing the sacrifices.

[3]The Religions of India, p. 16.

The Rig-Veda was eventually supplemented by many additions until now it forms only a small part of the sacred literature of India, all of which goes by the inclusive term, The Veda. There were added the Samaveda, an arrangement of verses from the Rig-Veda for use at the Soma sacrifice; the Yajurveda, a double collection of prose selections and verses from the Rig-Veda for use in the ritual; the Atharvaveda, a collection of magical formulae. Appended to these were priestly writings, the Brahamanas; to these in turn were appended the Aranyakas, which included the Upanishads, these constituting the philosophical writings of Hinduism. The final elements of the sacred literature of India are the laws of Manu and the great epic poems, the Ramayana and Mahabharata (which includes the Bhagavad-Gita) and the Puranas. These were all put into writing over the course of centuries. Perhaps the earlier portions of the Rig-Veda were written down around 2000 B. C., though they had existed even earlier. The Upanishads are dated around 500 B. C. or earlier, with the Brahmanas still earlier, 1000-800 B. C., the Laws of Manu about 250 B. C. and the remainder from 1 A. D. on.

IV. The Appearance of Transmigration.

The doctrine of Transmigration was unknown to the early Aryans. It cannot be found in the Rig-Veda. Yet it eventually became the current doctrine and most widely held tenet of India. Whence did it come and how did it gain so strong a hold on the thought of the people? As to the date of the appearance of the idea, G. F. Moore remarks: "In the Upanishads (1000-800 B. C.) appears for the first time the doctrine of the transmigration of souls, which thereafterward fills so great a place in the religion of India."[4] This would place the origin of the

[4]History of Religions, Vol. 1, p. 278.

idea between 1000 and 500 B. C. The writer on "Metempsychosis" in the Encyclopedia Britannica states that the development of the idea in Hinduism was due to the work of the Brahmans, who fostered the idea to show what terrible retribution would be visited in the future upon those who showed disrespect to them here. Yet while this explains how the idea was developed and spread after being found, it does not show where the idea first came from. It is true that some ideas of Transmigration prevailed in Egypt and in Greece, yet it seems clear that the Hindus did not get the idea from either of these countries. The Egyptian idea of Transmigration is very mild; indeed it is not regarded as a punishment but is a kind of boon. It might be granted to specially favored beings who did not care to die, and who were permitted to choose some animal form in which to continue their existence. One might choose to be a lotus flower, or a sacred animal, and the boon would be granted. Particularly powerful people could gain it. It was in no sense a universal fate, nor even a punishment. In Greece also the idea was quite different, and on other grounds it seems impossible that India would have borrowed an idea from Greece on the subject of religion. For instance, the whole idea of God as held by the two races was quite different. To the Greeks gods were quite knowable, personal and discoverable, while to the Hindu the gods came by scared revelation. In Greece also, as in Egypt, the idea of Transmigration was a limited and not an all-inclusive or inescapable destiny, so that the differences in the conceptions make it unlikely there was dependence on each other. In Greece especially, awful crimes were punished by Transmigration. The fact that Transmigration does not appear among the Hindus in their earliest literature, which was written when they were closest to their common ancestry with Greece and Egypt in Persia, disproves a possible

common origin for all three. Another source must be sought for the Hindu idea of Transmigration. It is common to say that the Aryans found this idea current among the aboriginal inhabitants of India, the Dravidians, and thence brought it into their own thinking. This is plausible, but not wholly likely. That is, it is hardly likely that the full idea of Transmigration was ever held by the Dravidians or by any other aboriginal inhabitants, for while the idea is relatively low on one side, it is also relatively high on the other, demanding a relatively highly developed ethical and moral sense among the people who entertain it. There are indeed two different sets of ideas combined to constitute a theory of Transmigration. The first and grosser of these ideas is that which relates man to the animals, and their souls to his soul, so that it is possible for these souls to be mutually interchangeable. This phase of the idea is not only possible among aborigines, but is to be expected among them. It is a real part of all totemism, where the totem is an animal, for it readily adopts the idea that the souls of the departed members of the klan will travel back into the soul of the totem animal. There is no reason why the early inhabitants of India, prior to the Aryan conquest, may not have had such an idea. Yet there is another and higher element in Transmigration, and it is this higher element in which lies the strength that challenged the attention of such keen intellects and lofty moral teachers as Buddha, Pythagoras and Plato. Buddha held on to Transmigration even while denying the existence of a soul to transmigrate, because it offered a seemingly moral explanation of the inequalities and injustices of this life. The higher side of Transmigration is that it presents ideas of judgment and of punishment or reward after death which are found only in a relatively cultured society, and there usually under the teaching of a priestly class. It is true that Moore

denies that the idea of rewards and punishments plays any part in Transmigration, which he says is "merely the inflexible causal nexus of the universe itself,"[5] but there seems little support for his view.

It may seem safe to conclude, therefore, that while the germ of Transmigration in its grosser and balder form may have been found among the Dravidians, its development into even the earliest form found in Hindu literature may be traced to Hindu—doubtless Brahmanic—treatment and elaboration of the idea on its higher side. With this seems to agree the writer in the Encyclopedia Britannica, who says: "In India we may explain the whole phenomenon as an infusion of the lower beliefs of the non-Aryan conquered races into the higher religious systems of their Aryan conquerors." At least three beliefs, or stages of belief, enter into the formulation of the idea. These three ideas are universal among savages. They are:

1. That man has a soul, connected in some vague way with the breath, which can be separated from his material body, temporarily in sleep, permanently at death.
2. That animals and even plants have souls, and are possessed to a large extent of human powers and passions.
3. That souls can be transferred from one organism to another.

These three elements might well be traced to a savage civilization, but the highly developed Transmigration theory in later Hinduism certainly gained its chief elements from a highly intelligent and cultured race.

V. Statement and Relations of the Doctrine.

Transmigration, then, is the theory that when a man dies his soul, or his essence, leaves the dying body and

[5] Ibid, p. 226.

enters the body of some animal or human being as it comes into the world to begin its career. And the process may be repeated generation after generation times without number. The law which determines the operation of Transmigration is the law of Karma. Now, Karma means "action" or "deed," but it refers to such action or deeds in one life as work out their results in the next life and the next and so on until their force has been entirely spent. According to our Karma, we are born into a new life well or strong, good or bad, rich or poor. It is a kind of retribution working itself out automatically and inevitably in existence after existence. There is absolutely no escape from the clutches of this inexorable law. All we can hope for is not to add to this Karma, so that when what we have inherited (from our previous existences) is finally exhausted there will be no more fuel to keep the fire burning. The fuel consists of deeds—any deeds, good or bad—which stimulate life. To live then—just to live, whether nobly or dishonorably, it makes little difference—is an evil with a most unfortunate entail for the future. If we might only cease from doing deeds, from any activity, and simply exist with no attachments to life, we would be on the way to emancipation. But this is exceedingly difficult and cannot even be begun without devoting one's whole mind to that end. The ascetic who gives himself to various kinds of cruel austerities and would thereby cut the cords of desire which bind him fast to life and its joys and sorrows, is on the highway of salvation and at some time, it may be millenniums ahead, will have exhausted his Karma and be thus set free from the necessity of further Transmigration.

One would be at a loss to understand just how these ideas of Transmigration and Karma are related to the full statement of Hinduism without some exposition of the distinctive Hindu ideas of Brahm and Maya. It is

possibly true that the average man in the street is satisfied with Transmigration and Karma, but philosophic Hinduism feels the necessity of completing its system, and so we find in the Upanishads a philosophic development of the idea of God. This idea in one sense is very simple. There is but one Being in all the universe; in fact, that Being is the Universe. This is real unity—it is, in fact, pantheism pure and simple. The gods and other spiritual beings were not eternal but only the temporary manifestations of this one Absolute. The souls of men are "sparks from the central fire, drops from the ocean of divinity" to be incarnated times without number, according to the law of Karma, but in the end to find release and drop back into the boundless ocean from which they came. The only eternal, unquestionable fact in the universe is Brahm, the Worldsoul, and the conclusion was finally reached that the Atman, or human soul, is identical with it. The following phrases quoted by J. N. Farquhar suggest the ideas held about the human and the universal soul: "Myself is the infinite self" and, "The soul of the universe, whole and undivided, dwells in me." Further, "Thou art That" and "I am Brahman" and "I am He." Farquhar also says: "Brahman is a neuter noun which expresses the common thought of the time, that the world soul is an impersonal essence present in all things."[6] The object of life to a Hindu thinker is to realize the truth of these affirmations. Salvation is to be obtained by intuition, by a sudden flash of insight, which will drive away the darkness and leave the man possessed of this liberating thought. Should he achieve this insight by the power of the intellect after profound meditation, concentrating his whole mind upon this one thought, he is free. Austerities are then of no further use; he has broken the bond which held him fast to the wheel of Transmigration, and

[6]Op. Cit., p. 48.

he will not be born again. He is free forever, a complete and final release.

The final element in this doctrinal development seems to have been developed by one Sankara, in the Vedanta philosophy, who took the teachings of the Upanishads and on this basis worked out a statement of the doctrine of Maya. Sankara refused to recognize anything as real except Brahm, but he went on to show, as others had not done, that the world and all things in it are only Maya, or Illusion. That we ourselves exist as distinct individuals is only an illusion, and the thing most necessary for us is to rid ourselves of the fatal misconception and to realize that there is nothing else in existence except the one absolute All, and that we ourselves are that All. Yet this thinker seems to have realized that all could not rise to such heights, and so made room for the current popular ideas about the gods and their worship, though maintaining that they were only manifestations of the great Brahm, and are not themselves eternal. One who could attain the heights would realize that these, too, are but illusions and can give no satisfaction in themselves.

No systematic presentation of these thoughts can be found in the Vedic literature, which is quite loosely constructed. However, in order that some statement of the ideas of Transmigration may be presented from the original, the following sections of the Laws of Manu are quoted as showing how the idea has been taught:

VI. The Laws of Manu on Transmigration.

"55. The slayer of a Brahmana enters the womb of a dog, a pig, an ass, a camel, a cow, a goat, a sheep, a deer, a bird, a Kandala, and a Pukkasa.

"56. A Brahmana who drinks (the spirituous liquor called) Sura shall enter (the bodies) of small and large

insects, of moths, of birds feeding on ordure, and of destructive beasts.

"57. A Brahmana who steals (the gold of a Brahmana shall pass) a thousand times (through the bodies) of spiders, snakes, and lizards, of acquatic animals and of destructive Pisakas.

"58. The violator of a Guru's bed (enters) a hundred times (the forms) of grasses, shrubs, and creepers, likewise of carnivorous (animals) and of (beasts) with fangs and those doing cruel deeds.

"59. Men who delight in doing hurt (become) carnivorous (animals) those who eat forbidden food worms; thieves, creatures consuming their own kind; those who have intercourse with women of the lowest caste, Pretas.

"60. He who has associated with outcasts, he who has approached the wives of other men, and he who has stolen the property of a Brahmana becomes Brahmarakshasas.

"61. A man who out of greed has stolen gems, pearls or coral, or many of the other kinds of precious things, is born among the goldsmiths.

"62. For stealing grain (a man) becomes a rat, for stealing yellow meal, a Hamsa, for stealing water a Plava, for stealing honey a stinging insect, for stealing milk a crow, for stealing condiments a dog, for stealing clarified butter an ichneumon.

"63. For stealing meal a vulture, for stealing fat a cormorant, for stealing oil a winged animal (of the kind called) Tailapaka, for stealing salt a cricket, for stealing sour milk a bird (of the kind called) Balaka.

"64. For stealing fine perfumes a muskrat, for stealing vegetables consisting of leaves a peacock, for stealing cooked food of various kinds a porcupine, for stealing uncooked food a hedgehog.

"65. For stealing silk a partridge, for stealing linen a frog, for stealing cotton-cloth a crane, for stealing a cow an iguana, for stealing molasses a flying fox.

"66. For stealing fire he becomes a heron, for stealing household utensils a mason-wasp, for stealing dyed clothes a francolin-partridge.

"67. For stealing a deer or an elephant a wolf, for stealing a horse a tiger, for stealing fruits and roots a monkey, for stealing a woman a bear, for stealing water a black-white cuckoo, for stealing vehicles a camel, for stealing cattle a he-goat.

"68. That man who has forcibly taken away any kind of property belonging to another, or who has eaten sacrificial food (of) which (no portion) had been offered, inevitably becomes an animal.

"69. Women, also, who in like manner have committed a theft, shall incur guilt; they will become the females of those same creatures (which have been enumerated above).

"70. But (men of the four) castes who have relinquished without the pressure of necessity their proper occupations, will become the servants of Dasyus, after migrating into despicable bodies.

"71. A Brahmana who has fallen off from his duty (becomes) an Ulkamukha Preta, who feeds on what has been vomited; and a Kshatriya, a Kataputana (Preta), who eats impure substances and corpses.

"72. A Vaisya who has fallen off from his duty becomes a Maitrakshagyotika Preta, who feeds on pus; and a Sudra, a Kailasaka (Petra, who feeds on moths)."[7]

VII. Criticism of the Doctrines.

It appears strange indeed that the laws of the future life of man can be put down in human books and become a part of the civil law of a people. Yet such is the Oriental conception, and the Laws of Manu rule millions in India today. To them is ascribed an importance equal to the revelations of God, for they are indeed regarded as

[7]The Laws of Manu, Sacred Books of the East. F. Max Müller, ed. Vol. 25, p. 483, ff.

a part of the eternally existing sacred word of Brahm. While crude and offensive to western minds, these penalties and future states reveal the subjection of Hindu thought to religious authority. While to an outsider these laws seem patently to have been framed in the interest of a special set of men, the docile Hindu mind accepts them as well as the system they enshrine. No better evidence of the spirit of pessimism and fatalism which dominates Hindu life and thought could be asked. If pressed to explain why the very law of God itself seems to condemn him not only to complete servility in this life, but to threaten him with even more terrible fates hereafter, the man in the street would doubtless be moved only to remark, "That is my Karma."

Yet, as before remarked, there must be some attractiveness in these ideas, or such keen minds and deeply religious natures would never have found rest in them. The theory is a plausible explanation on moral grounds of the order of the universe and the seeming inequalities of life. Yet at what a price is this solution of the age-old problem of human suffering purchased! The obvious errors in the theory of Transmigration are two:

1. Personal identity depends on memory, and we have no memory of previous incarnations. How, then, are we the same persons who formerly so lived as to bring upon ourselves this present state? And how is it either a reward or a punishment if we cannot associate ourselves with our former modes of existence? If one is born a Sudra in the present it would seem to be a a punishment if he was before of higher caste, but how if he was a reptile?

2. The soul, whatever it may be, is influenced throughout all its qualities by the qualities of the body: passing from one body to another would make it a different soul. Therefore, whatever transmigrates is not in its second state the same as it was in its former state. It is, in other words, not the same soul, and does not, therefore,

receive any other deserts than those of a single life in association with a body.

Karma itself is but "the law of the law" of Transmigration. If there is no Transmigration, it cannot be controlled by the law of Karma. Further, there are too many evidences of a personal loving Father God to permit us to feel we are but the victims of a blind, inexorable law. Again, we live in a universe of law, of moral order. Yet according to the doctrine of Hinduism one escapes his Karma not through goodness, nor through faith, nor through committal of oneself to God, but through some gymnastic feat of mind whereby one convinces himself that he is God and all else is Illusion. Hinduism itself has found no rest in Karma, but, as Hogg points out in his book "Karma and Redemption," the whole search of the religious life of India has been for some way of escape from the clutches of this monster which it has created for its own despair. The Karma-Transmigration idea is incapable of scientific demonstration, is inconsistent with natural law, and empties history of all social interest. It is not an indispensable moral postulate, for it is in itself ethically defective. By its principle that the purpose of every birth is requital, it makes the dispensing of justice and not the redemption of mankind the chief end of Divine Providence. Only on this assumpindeed, does the Karma-Transmigration idea make any contribution to the solution of the problem of suffering.

These theories fail to meet the problem which must be solved. Hinduism still retains the conception of vicarious atonement. Originally the true idea of substitution was typified in sacrifice; but the satisfying nature of this, and possibly also the desire to meet objections, present in the mind though not formally expressed, led the Hindus to look for atonement each in himself. Hence this sentiment found satisfaction in the transmigration of souls, which, ever since Buddha's time, has, in Hindu thought, taken the place of sacrifice as the atonement for

sin. But this is practically vicarious atonement, for the element of consciousness separates the person who sins from the person who suffers. He is said to be the same, but he does not know who or what he was before, or what the sins were whose penalty he is now suffering. There is thus a real substitution, but it is quite involuntary on both sides. The Hindu is both the atoner and the atoned for. What he suffers now he suffers on account of sins committed by himself in a previous birth, that is, by another; and these sufferings he has no choice but to endure. Nay, further, the Hindus are thoroughly consistent in recognizing that continuing in sin is the punishment for sin, for they say that the very sins a man now commits are punishments for previous, that is, another's sins; and he cannot but commit them. Their punishment again he cannot bear in his present birth if he would, they must be borne by him in another birth, when the loss of all consciousness of the present has made him in fact another person. But not only does he thus involuntarily atone for another's sin, he also involuntarily atones for another's virtue. His present happiness is the reward of a previous person's good deeds, his present good deeds will be rewarded to some future person. In all this there is an absence of that amount of justice which the free action of the will secures in the Christian system. Sin is not made exceeding sinful, but merely a misfortune, differing accidentally from virtue. The sense of responsibility is destroyed, the power of the will is annihilated, the discipline of suffering lost. The work is never completed or approaching completion, but goes on through an unending series of atonements. Thus the Hindu doctrine, trying to escape vicarious atonement, has only imposed one of iron necessity, instead of one of free offer and free acceptance; one which, instead of being a stimulus to man to struggle against sin and for holiness, is rather a dead weight, tending to make him look on all such struggles as hopeless.

CHRIST'S DOCTRINE OF GOD.

By H. T. Flowers, B.D., Thornywood, Heats, England.

Dean Inge, in one of those expressions of biting sarcasm, which make him to be so much loved and so much hated, tells us that he can never understand how it came about that Shakespeare was born an Englishman and Jesus a Jew. We may sympathize with him, perhaps, in his difficulty over Shakespeare, but it is hard to see his point of view in the case of Jesus. It is sheer impossibility to imagine our Lord a member of any other race than that of the Jews. He is typically Semitic in all His thinking, in His love of color and His pointed exaggeration, in His dislike for mere argumentation and His determination to bring everything to a practical issue. The religious standpoint was to Him the only standpoint worth being understood. He was not interested in abstract reasoning or philosophizing. Theoretical considerations concerned Him very little. He arrived at His thought of God by the sheer logic of the facts of life, and He never troubled to present Him in any other way than as related to men as a living person. In all this, He was true to His heritage in the prophets. Then, also, it was only in Israel that there was anything like a sound preparation for His own teaching. That does not mean that the knowledge of God is confined to one people. The whole history of the world proves such a theory to be false. And the comparative study of religion and ethics has shown that some kind of ethical conception of God has been present in almost every people at almost every stage of progress. Godliness and righteousness have always been related to each other. But it was among the Hebrews and particularly in the person of the prophets, that this ethical conception of God reached its highest point. In the Old Testament, the character of God and His relationship with men are set forth in the very noblest and purest way.

Fundamental to any religion is its view of God. That must be so, since it is the highest thought that can occupy the mind of man. Upon it, every other conception depends, and toward it all else turns. From the thought of God, all other thoughts take their coloring. Light is cast upon Him from many quarters, but it is in the light of Him that we turn to the study of other things. Science began, not only because men were curious to understand the world they lived in, and desired to turn to their own use its mighty powers, but also because they knew that by the knowledge of the world they would gain more insight into the nature of God. Since man has always been regarded as the creation of God, and in some sense His child or servant, the nature of human personality and the meaning of human duty have had to be studied in the light of what is believed about God. Where God has been held to be good and gracious, goodness and graciousness have been expected of men. Where, on the other hand, God has been regarded as harsh, unjust or cruel, actions of the same nature in men have been overlooked, sanctioned or even commanded. In all religions, expiation or forgiveness are in one way or another believed in. When the God has been capricious and cruel, the aim of the worshipper has been to placate Him by gifts; when He is viewed as holy and righteous, the worshipper desires something to turn away God's wrath; when, as in Christianity, He is held to be loving and fatherlike, what is desired is the restoration of the broken friendship and the killing of the impulse and the desire for sin. Both the prophets and Jesus spoke of the Kingdom of God, but to the prophets the Kingdom presented the atmosphere of the court and the council chamber, whereas to Jesus the atmosphere was that of the family and the home. It is the idea of God that is regulative of every religious man's thinking. To the philosopher, God may be the end of the argument, but to the man of faith He is the beginning, both of life and thought. The con-

ception of the Kingdom of God is central in the mind of Jesus, but we shall never enter into the mystery of the Kingdom until we allow the mystery of the Kingdom's God to enter into us.

If we look to Jesus for systematic presentation of the doctrine of God, we shall not find it. He was not a systematic thinker, though His various conceptions united with each other and made a perfect whole. He was a preacher to His own day and age. He emphasized the thoughts that needed to be emphasized at the time, those that ran the danger of being forgotten or covered up by the multiplicity of other things that men talked about, but it must not be assumed offhand that what occupied the mind of Jesus most in His public ministry occupied His thought the most in His private life. Then also, He took many things for granted. He had been nurtured in religion, and religion, the religion of the Old Testament, was the very breath of life to the majority of His audience. He had to deal with nothing at all approximating to modern agnosticism or materialism. Everybody believed in God: the only thing was that they did not always have a right view of Him or practice what they believed. There was therefore no need for Jesus to try to prove or even stress such truths as God's existence or His spirituality or personal reality or His omnipotence or omniscience. He accepted all this as the common heritage of a son of Israel, but He did not speak of it, because He knew that everybody else accepted it as well. Neither He nor they may have thought through their beliefs in God to these abstract ideas. Both His view and theirs was essentially practical. But these were the implicates at the back of all their thinking, even if they come out only in chance phrases in the Gospels. Then, further, we need to remember that the greater part of the people in Palestine at the time were very crude and uneducated. Certainly the synagogue system had done much to raise the general intellectual and religious level,

but there was very much more to be done. It is to be doubted whether the priests and rabbis touched the real life and thought of the mass of the people nearly so much as is often imagined. Outside of Jerusalem and Capernaum, perhaps, the *Am-Ha-Arez* were very much accursed. Trained rabbis formed part of the audience of Jesus, and men of culture became His disciples, but the crowds to whom He preached were very simple, very superstitious, lacking both in knowledge and refinement. A good many interpreters of the Gospels seem to have gone on the assumption that Jesus was a theological lecturer speaking to a crowd of Masters of Arts, whereas He was a teacher trying to bring God home in practical ways to humble folk who stood very much in need of God. In drawing out our Lord's conceptions, we have to remember that what bulked large in His teaching may have been demanded by the conditions of the time, and that it did not necessarily bulk the largest in His mind. His purpose was not to bring a complete and authoritative doctrine. Our inheritance in Jesus is very large, but a final theology is not part of it. What He did was to bring God home to men, without argument and without explanation. We need to philosophize and to learn how to relate God to everything and everybody. But the interests of Jesus were neither scientific nor metaphysical, but religious. He knew God in His own heart. What He tried to do was to get men and women to follow Himself on the way to God. He tried to bring God right home to men, so as to bear on their practical life. His knowledge of God was intuitional. Although He may have been helped by the prophets, it was not through them that He obtained His knowledge. He may have gained a wider knowledge of God's power through His love of the natural world and His reading of history, but it was not in that way that He discovered that God was good and great. He had met God face to face. He knew

Him in the depths of His own being. He had looked upon His Father, and learned of Himself that He was God's Son. This is a kind of knowledge which is not without analogy. The poet's reading of nature is of the same order. He obtains a knowledge of reality, even though it be not through the ordinary processes of examination and reasoning, and the knowledge is true. It is valid, so long as it can be interpreted to others, and can find its place in the whole body of knowledge. The experience of God which Jesus had He could interpret to others, and He wished others to enter into it. And also His knowledge of God fitted in with the rest of His knowledge. It was the summation of all He knew from all sources. Jesus did not regard Himself as the final interpreter of the whole of God. He did not deny that there were other avenues of approach open to men. He recognized divine revelation in history, and the presence of God in the rain and the flowers of the field. But what He did know was that only to Him was God revealed as Father, and that only through Him could men enter in the fullest manner into the personal experience of the Fatherhood of God.

Jesus took many things for granted. He took for granted the prophetic thoughts about God. In one or two particulars, He went back to them behind the rabbis and the apocalyptists of His own day. But so far as the teaching of the prophets went, He accepted it. There is no need to enter at very great length into this, but for the sake of completeness, and in order, incidentally, to guard against the false interpretati n both of Jesus and the prophets, it is necessary to stress one or two facts.

(1). Jesus, together with the prophets, and also the Jews as a whole, believed unquestioningly in the existence of God. This was the typical Hebrew attitude. God was fundamental to their life. It was He who had

discovered and made them a nation. Everything they had depended on Him. They offered no proof of the existence of God: no proof was needed. God Himself and the chosen people were the only proof that really mattered. God was not the result of an argument. He was not the discovery of the intellect. He was not arrived at as the first cause of creation, or the principle behind the moral law. He *was,* and the whole of history was a proof that He was. Even the men against whom the prophets argued believed in God; only they believed in one who was dead, or one to be found in wood and stone. To Jesus, God was the supreme fact of life. To think of Him without being driven back to the God He believed in is a sheer impossibility.

(2). Jesus believed, as also did the prophets, in a God who was personal and solitary. This was one of the greatest gifts of Israel to the world, achieved only after years of struggling. In the face of nations with their paltry ideas of God, and in the face of idolaters within their own borders, the prophets kept on hammering away at the thought of the one Holy God who was the creator and ruler of the very ends of the earth. Many things were involved in this which are not exactly plain on the surface. (a) First of all, it was believed that God is personal. He is able to do things. He is alive, greater than man assuredly, but alive just as much as man is alive. He is not a mere principle or influence. He is almighty in the sense that the religious man gives to that term, but He is not the Absolute in the sense of the metaphysician. He cannot be seen, but He is real. He may be veiled from mortal sight, but He has speech with men, and reveals His will to them. These are theophanies. He hears prayer. He comforts sorrow. He heals pain. And He forgives sins. None but a person can do such things as these. (b) Second, by this oneness of God is implied also an ethical interpretation of Him.

He is a God of righteousness. He lays His will upon men. He sets His face against evil. He is absolutely holy, perfectly righteous, inflexibly just, infinitely wise, compassionate in love. He pours out the treasury of His grace for men. He is faithful to those who do His will, but terrible to the evil. He is not capricious. He does nothing that, if done by men, would have to be called wrong. He is not the inflicter of arbitrary commands upon men: He is the one standard of everything we mean by wisdom and goodness and love. He cares more for sheer goodness than for anything else in the world. Jesus accepts this also. To Him, God is supreme in the moral sphere. Goodness consists in being like God. God is related to men in love. Men are bound to give Him reverence and love and obedience. Christ appeals to the conscience of men as proof of the reality of God. There is no clash between the will of God and the commands of the good man's heart. (c) There can be no dualism in the world. Matter and spirit must go hand in hand. In the Old Testament, God is at once the creator of the universe and the sovereign of the heart. The earth and the sea, the sun and the moon, the teeming worlds on high, the mountains and the streams—they all belong to God, for He made them. There can be nothing in the world of nature which can clash with God's purpose for men. The God "who sitteth upon the circle of the earth, so that the inhabitants thereof are as grasshoppers, He who stretcheth out the heavens as a curtain and spreadeth them out as a tent to dwell in," is the same God "who bringeth the powers to nothing, and maketh the judges of the earth to be vanity." The almighty power of God is power to use all His works for a redemptive purpose. And as little also with Jesus, is there any clash or dualism in the thought about God. His dealings in nature are parabolic of His dealings with men. The same God who clothes the grass of the

field and watches the sparrow with a benevolent eye pleads also for the companionship of men. But neither can there be a clash between the purpose of God and the work of sinful men. There is sin in the world. It were folly to deny it. There is also an evil principle in the world, however we define it. But it will not be so forever. The whole universe is made so as to insure the final victory of goodness. There is no such thing as the moral principle having to undermine the power of the cosmic principle. God deals with sin. He may deal with it by punishment or He may deal with it by forgiveness or He may deal with it by both, but He deals with it so effectively that eventually He is sure to destroy it in the life of men. God delights in goodness. He is satisfied only when men do the right.

(3). Finally, Jesus accepts from the Old Testament the conviction of God as a God of revelation. He is related to men in all the experiences of life. Through all history His purpose runs, and His Kingdom is brought to earth. God is a God of action. He does things. He never leaves men alone. He never despairs of breaking down the barrier that separates Him from men. He had claimed Israel, delivered her, led her and made her free. He had brought her up, out of the land of Egypt, out of the house of bondage. The Old Testament is the record of God's persistent search for an Israel that could love Him. Nowhere on earth could men escape from God. Though they ascended into heaven, God was there. Though they made their bed in Sheol, God was still there. Though they took the wings of the morning and fled to the uttermost parts of the sea, God's love would track them down. Though they worshipped idols of wood and stone, God still loved them, and though they betrayed Him, as a woman a husband who loves her, yet His heart yearned over her still.

The message of the prophets made a profound difference to Israel. The discvoery of the essential union between goodness and godliness is the greatest discovery in the history of religion. The prophetic message acted on men in a new way. It put new hope into them. It made them know that, in spite of all appearances to the contrary, God was on the side of the righteous. The enigmas of the world were taken to be a poor reason for casting doubt upon the love of the Eternal. The righteous were able to bear their misfortune more bravely when they knew that God was on their side. The type of life created by an ethical monotheism can be matched by that created by no other faith. To believe that the victory belongs to truth, to know that the clouds will break, never to dream that, though right is worsted, wrong will triumph, is to stand with head erect and march forward. The prophets brought God into direct contact with men. They showed that the only barrier was that of sin.

Jesus takes all that for granted, and it constitutes part of the Christian doctrine of God. For Him, as well as for the prophets, God is a personal fact, a living being, to be met with in all the experiences of life, with an ear and a heart open to the cry and need of men. With Him, also, there is nothing approaching metaphysics. God is not the Absolute, nor is He reached at the end of an argument. He is the principle of all existence and the power of all life. Jesus takes all that the prophets give Him concerning God's personality, His almighty power, His claims upon men, His redemptive purpose, His creative activity, His work for the Kingdom. For Jesus, as for the prophets, the transcendent element in God is the most significent. God is Lord of heaven and earth. He is the creator of all things. He is the Eternal Father. True, He has a love for all living things. Nothing is so small that He does not see it.

But the thought of the divine immanence which is to be found in Paul and John, and which, after being taken over from the Greeks, established itself in the theology of the Christian Church, is almost entirely foreign to the teaching of Jesus. For Him, as for the prophets, God is personal, and He interprets personality on the lines of transcendent goodness rather than of *immanent* wisdom. For Jesus, also, God is good, yea, the only good, the very archtype of goodness, with a moral purpose for the world and a Kingdom that He is bringing to men.

But there are a few ways in which we must compare more carefully the teaching of Jesus with that of the Hebrews, and particularly as it was developed by the Apocalyptic and Rabbinic schools. And first, we must examine the charge that is often made by Christian scholars, against Judaism, the charge, namely, of its excessive emphasis upon the transcendent elements in the character of God. There is no doubt that this element was present in the thought of Israel. So also, for the matter of that, was it in the teaching of Jesus. But whereas Jesus believed in the close contact of God with even the humblest of men, and would admit the thought of no intermediary, the Jews had a tendency to make God unapproachable, and to make substitutes between Him and men. God was, so to speak, kept holy and personal by angels and hypostasized names. Though there is truth in all this, yet it has been exaggerated beyond all reason, and the circumstances that excused it have rarely been taken fully into account. In order to clear Judaism a little of a quite unjust charge, and in order to clear the ground somewhat for the study of the teaching of Jesus, two or three things require to be said.

(1). There is the undoubted fact that the transcendence rather than the immanence of God made the greatest

appeal to the Jews, and was the more conspicuous in their theology. The very names given to God show that. He is the Most High, the Great and Everlasting King, the Mighty One, the Almighty, the King of the Kings of the Earth, the King of Heaven, the Holy One, the King of Kings and Lord of Lords, the God of Gods, the Lord of Glory. He is the one who made and rules over the world. He is the Creator, the Judge, the High and Lofty One. All these terms go to show the way in which God was regarded. But the Jew need not apologize for that. In fact, he does not apologize for it. It is one of his chief boasts that through Jewish thinking the knowledge of the splendor of God has come to men. As against the free and easy familiarity with God which is so common today, we have the perfectly true thought of the Jew, that God is so great that men have need to stand in awe of Him.

(2). But not only is transcendence a necessary element in a true theology; it is even more a necessary element in the message of a people who were placed historically as the Jews were. They lived in the midst of idolatrous peoples. Their own people were constantly slipping back into heathenism. The religious leaders tried valiantly to rid the thinking of the masses of anthropomorphism, and so tended to drive God into greater and greater isolation, and to substitute for His presence the presence of the Shekinah, or angels, and so on. Anthropomorphisms in the Old Testament are fairly frequent, although there is a tendency in the later writers to get rid of them, and to show fear even to utter the name of God. And in the extra-biblical literature, the commentaries, for example, the tendency to avoid them is very conspicuous. We see the growth of this kind of thing in the Apocryphal and Apocalyptic literatures. In the second century before Christ, anthropomorphisms are fairly frequent, especially in Enoch. The references

to God speaking in heaven, or coming down to earth, or manifesting Himself in various ways are extremely common. But by the first century A. D., anthropomorphisms have been almost entirely driven out, and a rigid and even stilted language is used. But all through the literature of Judaism the sense of the spirituality of God is undimmed. And when there seems to be a growing tendency to drive out anthropomorphisms, this may not be due to any advance in doctrine as such, so much as to a growing sense of decency as to what language is fitting to be applied to God. Jesus was never afraid of anthropomorphisms. His teaching is full of them. The whole of nature and human life was brought in by Him to throw light upon the character of God. Jesus was so certain in His own mind of the purity and truth of His own conception that He was prepared to run the risk of being misunderstood.

(3). Then thirdly, we must keep clearly in mind the Hebrew emphasis upon the holiness of God. Into the history of this conception there is no need for us to enter. It is sufficient to remember that, in the best thinkers, the holiness of God stood for His perfect splendor, His glory, His unspeakable purity. It meant a spiritual loftiness which transcended everything that was sinful, and which punished sin. And then also it implied a purpose of mercy on the part of God, the desire to bring men to the knowledge of, and to the doing of, His holy will. The term "holiness" had a long history. At first it was applied to God as distinct from men, but later to goodness as distinct from sin. At times it had an almost entirely external and physical connotation. Such was the case with the rabbis in the time of Jesus, and against this He waged an unending warfare. But even when it had an external reference, it had a spiritual motive, and was used to inspire men with the thoughts of the grandeur of God and the fear of sin. Positively interpreted, the holiness of God is the basis of Jewish ethics, and is

regarded as pervading the whole of life. The difficulty is that it is so easy to be satisfied with a purely negative interpretation of it, thereby leading to a purely negative and external system of ethics. That was the difficulty in the time of Jesus, and to counteract it He tried to force the minds of men back to the more positive elements in the ethical character of God.

(4). Then, also, we have to remember the tendencies of the two schools whose literature we have left to guide us in the study of the development of doctrine between the two Testaments. On the one hand, we have the Apocalyptic literature, one aim of which was to encourage those who were being persecuted for their faith, by telling them of the speedy breaking in of the life of God into the world. Here all the emphasis had to be on the power of God, His anger against the nations, His invincible purpose and His miraculous intervention in history. God had to be made great, holy, just, terrible. The purpose of Apocalyptic would have been ruined had the emphasis been on God's love and tenderness, and His nearness to men. The second school of thought was that of the rabbis, with its emphasis upon God as lawgiver. One of the most important tasks of the theologian is to show how God can be at once Father and King. To Jesus, He could be both. In a sound and complete Christian theology, He is both. But the history of religion is ample proof that where men emphasize the sovereignty of God, they tend to forget His love, and where they emphasize His Fatherhood, they run the danger of forgetting that He is King.

(5). And then, finally, in spite of what many critics have said, we have to claim that Israel kept unspoiled all through her history the thought of God's nearness to men, and man's nearness to God. Deism has never won a real place in Jewish theology. God loves men. He has a purpose for them. His mercy is toward them. His ear is open to their cry. He forgives. He desires not

the death of the sinner. He needs no mediator in order to come into contact with His children. Ps. CXIII is typically Jewish:

"Blessed be the name of the Lord
From this time forth and for ever more.
From the rising of the sun to the going down of the same
The Lord's name is to be praised.
The Lord is high above all nations,
And His glory above the heavens.
Who is like unto the Lord our God
That hath His seat on high,
That humbleth Himself to behold
The things that are in the heaven and in the earth?
He raiseth up the poor out of the dust,
And lifteth up the needy out of the dung-hill,
That He may set Him with princes,
Even with the princes of His people.
He maketh the barren woman to keep house,
And be a joyful mother of children.
Praise ye the Lord."

Deism is as foreign to the thought of Israel as is pantheism. God is real, personal, superior to men, holy, separate from the world. These elements may have been emphasized to a degree which strikes the Christian as slightly overdone. But it can all be understood when seen in the light of the difficulties that Israel had to face and her hard fight against paganism and idolatry. But, for Israel, God is no absentee God. He does not dwell in unruffled calm outside the world that He has made. He is the real governor in the affairs of men. His hand never for a second loses hold of the helm of the world. He neither slumbers nor sleeps nor forgets. He is the creator of the universe and uses natural forces to bring about His purposes. He is warm and tender. He can call forth piety and love.

(Concluded in Next Issue)

THE GOSPEL OF THE RESURRECTION.

By L. E. Barton, A.M., D.D., Andalusia, Ala.

The ancient heathen philosophers believed and taught the immortality of the soul, but it remained for the gospel of Christ to reveal the truth of the resurrection of the body. It is not putting it too strongly to say that Christianity is a gospel of the resurrection of the body.

When Jesus announced his destiny to his disciples it consisted in two things only, namely, that the Son of Man must *be killed* at Jerusalem and rise again the third day. He predicated his triumph on the resurrection, by saying, "Destroy this temple and in three days I will raise it again." He seldom spoke of his death without linking with it the affirmation of his resurrection. He plainly regarded it a central, basal truth of the whole gospel system. He was willing to hazard his mission and the destiny of his gospel on this stupendous event. Christian teachers and leaders, in fact, the whole redeemed church of God in all times, have always deemed the resurrection of the body the citadel of the truth, the very Gibraltar of our strength and defense, the Palladium of our liberty in Christ Jesus. We are willing to put all the forces of the army on this sector of the battle line and fight out the issue to a finish, and take the consequences. If we win here we win everything, and if we lose here there is no other place worth our contention.

The immortality of unclothed, shadowless spirits is not enough to satisfy the fundamental conception of humanity as taught in the Scriptures. Dorner, as quoted by Strong, says, "The New Testament is not content with a bodiless immortality. It is opposed to a naked spiritualism, and accords completely with a deeper philosophy which discerns in the body, not merely the sheath or garment of the soul, but a side of the person belonging

to his full idea, his mirror and organ, of the greatest importance for his activity and history."

Paul wrote to the Corinthians, "I declare unto you the gospel—how that Christ died for our sins according to the Scriptures, and that he was buried and that he arose again the third day according to the Scriptures." That draws the issue squarely, and it comports with the deepest sentiments and heart experience of all Christians. Whatever system of teaching may be promulgated by those who disclaim and disallow the resurrection of the body it is not the gospel of Christ. It is not unkind or ungenerous to say that. Keep the issue clear that Christianity insists on the truth of the resurrection, and any system which inveighs against that, whatever else it may be, is not the gospel of Christ.

An Agnostic's View.

One who seemed rather glad to class himself an agnostic recently said to me, "I believe that when a man dies that is the last of him—there is no hereafter or resurrection. A man ceases to be at death." I rejoined, "I suppose you got real comfort from that belief when you came to bury your mother or your child." It is needless to say he was very greatly confused and embarrassed by the remark. The nature of the truth is to comfort and help men; that of error to deceive and ensnare. If there is anything in this world that is real, and stable, and genuine, then we must reckon that truth builds up and error tears down. If that be not true our whole existence is a lie, and one can not assert with confidence that he is, for that, too, may be false. There is no basis of reasoning without the fundamental facts of consciousness.

We do not underwrite all the teachings and implications of pragmatism, but a little dose of it would help

some befogged mortals to an understanding of spiritual matters. Pragmatism as popularized by Professor James and others means that a thing is all right if it works well, if it serves a good purpose, if it is practical in serving the needs of man. If one thinks a gospel without a resurrection of the body is better than the gospel of Christ, let him try it out to see how it appeals to the practical experience of men in the everyday hardships of life.

Take life in its storms and crises, in its ebb and flow, when the flotsam and jetsam of sorrow and disease have been cast up by the tides of sin and see which re-agent will best act on the human personality so as to separate the false from the true, and assuage the grief of the soul, and send the nimble feet on the way of hope and peace. Would you rather worship at the grave of Christ believing it to hold, till this hour, his bones and dust, or at the empty tomb which told its glad resurrection message to a wailing church the third morning after the tragedy of the skull-shaped hill?

This is not saying that we should believe certain things because they are more pleasant or comfortable, but it is a master argument for the truthfulness of the resurrection, because it meets the needs of the human heart. That which banishes sorrow, builds up the personality, chastens the spirit with purity and love, sends the feet on a deathless quest to rescue hapless souls from their evil way, and feeds the holiest flame that ever burned on the altars of redeemed spirits can not be a falsehood.

I said to my agnostic friend, "I go to a drunkard, a gambler, a libertine who is reeking in filth and pollution and preach to him the gospel of Jesus Christ. He rises from his sin a redeemed and transformed man and returns home to love and protect his family and serve God the remainder of his days, and you want me to believe that a falsehood wrought that miracle. No, I will believe

no such absurdity." I said, "The South Sea islanders clubbed Williams and his companions to death, boiled their bodies in cauldrons, and ate them. John G. Paton came a little later and preached the gospel to the same savages, and in a few months they were saved and sat around the Lord's table, remembering the Savior's passion in the memorial supper, and you want me to believe a lie produced that transformation of character. Sir, I refuse to believe anything so ridiculous."

So the preaching of the cross and the resurrection has wrought its miracles in all ages from Christ to the present. "If Christ be not risen, then is our preaching vain, and your faith is also vain, yea, and we are found false witnesses of God, because we have testified of God that he raised up Christ, whom he raised not up if so be that the dead rise not."

A Monstrous Alternative.

Think what men must believe if they reject the Scripture teaching of the resurrection. If there is no resurrection, then all Christian preaching from the prophets to the present has been the vaporings of wind and falsehood. If there be no resurrection the vast unaccountable throng of men, women and children, saints and martyrs have lived and died under the power of a delusion and a lie. If there is no resurrection, that multitude who died through the ages whispering their faithful testimony to Christ, or shouting their victorious confidence in immortality have perished, and we shall never see their faces beyond the grave. One who rejects the resurrection must believe that a lie is immortal, eternal and omnipotent; that the devil, the father of lies, has "pulled the bone" of making all Christians believe a falsehood which has always set them in battle array against his kingdom; that he is a house divided against himself. I can not believe that sunlight produces dark-

ness, that health breeds disease, that honesty makes thieves, that truth fashions falsehood. That the epitaph on every Christian tomb expresses a vain hope surpasses my credulity. That every church in the world is built on a foundation of falsehood is a monstrous assumption that only fools can tolerate. That the message of the resurrection, as an empty farce, should go on transforming the nations and taming the beastly passions of individuals is an anomaly that some wise men of this generation should take time to explain to us. How a dead man could inspire such loyalty, elicit such hate and opposition, release such perennial forces for good as we know come constantly from the person of Jesus seems a greater miracle than the resurrection.

The Stronghold of Faith.

The resurrection has been a snare to unbelief in all ages. It angered the Sadducees, the rationalists of the Savior's time. It aroused the contempt and scorn of Stoics and Epicureans when Paul preached it on Mars Hill. Materialistic science has always attacked it with delirious joy and supercilious scorn. When one asked a great military leader how to locate the most important sector of the battle line, he replied, "Look for the place that is most stubbornly attacked and most determinedly defended." That rule marks out this teaching as the chief stronghold of our religion. Consequently there have been many efforts to explain away or eliminate the fact of the resurrection.

We have been told that Jesus only swooned. He was not dead. He hung there all day after the terrible scourging in Pilate's court, during which he was made so weak that he fainted on the way to Calvary, and only fainted that afternoon at three o'clock. They plunged a spear into his side which reached his heart, and the blood gushed out in a sluice, but he only fainted. He was put

in the tomb after three hours unconsciousness, and some time within the next three days he came to consciousness and rose up and thrust away from the door of the tomb a rock that was so heavy that two or three or four women, who were accustomed to doing hard, heavy work, could not undertake to move because "it was so great." This brainless attempt to dispose of the resurrection of the Savior's body has probably had few advocates since Strauss, himself a gifted unbeliever, demolished it to the satisfaction of friend and foe. Dr. Wilbert W. White quotes Strauss as follows: "A half-dead man, crawling about, sickly, in need of a physician and nurse, could never have made upon the disciples the impression of his being the Lord of Life, nor changed their mourning into exultation."

Others just as hard pressed for an alibi at the time of the event gave out the bland report, "While we slept his disciples came and stole him away." Think of perjured wretches swearing that a thing happened while they were asleep. Think of a Roman guard who knew it meant certain death to sleep on duty throwing their lives away like a pawn. Such absurdity has only to be stated to be refuted. The ingenious suggestion that Joseph, on reflection, removed the body, and that the women who came to anoint the body made a mistake and went to the wrong grave and a young man, who happened to be there, said to them, "Over there, not here," belong to the same category of absurdity which every balanced mind knows to be ridiculous in the light of the records.

Again, we are asked to believe that the pious disciples believed that they saw him, but this was only a vision made in their minds by God so they would think he was risen although he did not really rise. The advocates do not vindicate God's character from such hypocrisy, or explain the psychology of such conflicting conceptions and emotions on the part of those practical men, who

themselves did not believe at first that he was risen, and had to be convinced by many sure proofs. "Cunning are the ways, and colossal is the credulity of unbelief when it goes forth to seek reasons for rejecting what it does not wish to receive."

Others tell us it is a scientific impossibility. But this position assumes omniscience. One must be all-wise in order to know the whole range of possibility. A thing is not necessarily impossible because it is beyond our experience or knowledge. "All things are possible with God." One who says the resurrection is impossible does not believe in God, or believes in a god no bigger than himself. "Why should it be thought a thing incredible with you that God should raise the dead?"

We may exclaim with the apostle: "Now is Christ risen from the dead." This is a triumphant, radiant, all-conquering, glorious fact. It is sufficiently attested to give us certitude. To be sure, it can be doubted, and that is to its credit as a moral truth. If the evidence had been so spectacular as to force it on men, its moral quality would have been removed. The acceptance of it would have carried no moral worth or merit. But since it is strongly attested by various lines of evidence that are easily open to investigation men may look into it and come to an intelligent conclusion, every one for himself. The evidence is so convincing that reasonable doubt is removed.

The precaution and punctilious legal surveillance of the Roman government is a tremendous evidence. Rome was in charge, and legal matters were not done negligently by Rome. If anybody had attempted to remove the body he would immediately have been in the toils of the authorities of the government. If he had been in the tomb when the report of the resurrection went abroad the government could and would have investigated and exploded the report at once. The enmity of the Jews

would have brought about this same result. Fifteen minutes' investigation would have "nailed" such a report, by showing that the tomb was undisturbed.

The incredulity of his disciples is of prime importance in that it shows that there was no effort on their part to manufacture evidence or make out a case. Although the Master had told them repeatedly that he would rise, yet they did not grasp it. Mary did not know him at first. When the women brought the news to the men it sounded like idle tales. They demanded a searching investigation. They accepted it only when the evidence became overwhelming. They could not further reject it without stultifying themselves. Before this truth came to them they were ready to go back to their old occupations. Their hopes departed and their courage failed. Their lives and their expectations were blasted with failure. However, when they were assured of his resurrection they were immediately changed into courageous, daring, intrepid and flaming messengers of the gospel. Without this event there would have been no gospel, and no testimony about Jesus of Nazareth.

The open grave shouts its testimony to the whole world. Thousands saw Jesus die, and many saw him buried. Everybody in Jerusalem knew that grave. Every one that passed by it would have ridiculed the report of his resurrection if it had not been true. Many saw his body put there. Now it was gone. His own disciples did not think he would rise. Now would they be easily duped by bogus evidence? The open grave was a fact that could not be denied.

In addition to this negative evidence we have abundant testimony for identification of the body which had disappeared from the tomb. Here are a band of eleven men who have known him intimately in form, in feature, in face, in voice, in manner, in stature, in carriage and in conduct for three years—men who did not expect him to

arise—that are convinced by evidence that is overwhelming. A woman comes weeping to anoint the dead body and is stunned with astonishment when she finds the living Savior. Ten men are in a room disconsolately talking over "the dearest hopes that ever robed the soul in glory's garb of power;" and the lost object of their hope, whom they thought to be in the grave, stands before them. An eleventh man, who has affirmed that he will believe no sensational stories about the dead coming back to life, is with the ten a week later, and when the object of their love appears again the doubting "modernist" reverently bears his testimony to the truthfulness of the report. Two men walk together on the road, and a stranger joins them in earnest religious conversation. They sit down at home for the evening meal, and the stranger begins to give thanks for the food, and the characteristic manner and tone, and reverence are unmistakable. They know him and are ecstatic with joy. Seven practical men moor their boat and drag their nets ashore in the early morning light while a stranger is preparing a meal of broiled fish, and they know it is the same man they have loved and followed for three years. Here is a man who denied him in a crisis and broke his heart with disloyalty. Think you that he can ever forget that face? Now he testifies that this one whom he wronged is alive. Here is a practical man, James, who is not likely to be swept away by emotion like Simon Peter, and he adds his testimony to the fact. Luke, who belonged to the professional class, of doctors, the most skeptical men in the world toward miracles, after careful investigation of all the evidence, and talking with many who saw him, was fully convinced that Jesus had risen. But most daring of all, a great scholar, a man trained in logic and laws of evidence, wrote of the event some twenty-five years after it came to pass, and said, "He was seen of more than five hundred persons at one time, and the greater part of them are yet alive." What

madman, even, could believe that the implacable enemies of Jesus and his teaching would have let that statement pass without refutation had it been false? Who can believe that the inveterate foes and potential murderers of the Apostle Paul would not have challenged and exposed that claim if the body of Jesus had been still in Joseph's tomb? Imagine one asserting today that the body of William McKinley, who died about twenty-five years ago, rose from the dead the third day after his burial, and offering to bring forth more than two hundred and fifty witnesses to prove it, without being convicted as a liar.

So, we have the witness of women's intuition after they had been convinced by indubitable evidence. Who that knows anything of a woman's intuition and pertinacity of opinion will doubt the value of that evidence? We have the testimony of practical men, who were skeptical of the fact, that were convinced by evidence which could not be reasonably doubted. We have the corroboration of a medical man, who lived in that day, who wrote his account after full investigation and many conversations with eye-witnesses. We have the assurance of the most capable scholarship of the day that shouted its testimony and defiance in the face of all opposers, and offered to bring the large majority of five hundred persons to confute anybody who denied the fact, and the literature of his time offers no evidence that anyone was willing to challenge his assertion.

There is also an argument from cause to effect which the traducers of the gospel must answer, if they would be candid. The early Christians believed that the Lord had risen and that faith transformed their lives and activities. The church was glorified and made omnipotent in service by this faith. They counted not their lives dear unto themselves. The power of that message transformed human society, and continues its miracle of

redemption and healing to the present hour. Can a mere figment of the imagination produce such results? Can a shadow work such change in hard, unyielding conditions, or effect revolution in the lives of stubborn-minded men? Socrates was willing to die for the truth about God as he saw it, but will anybody die for Socrates? The myriad-minded bard of Stratford-on-Avon captured the minds and imagination of men, but does anyone put his conscience in the keeping of Shakespeare? Who but Jesus has ever enchained the conscience of the race of men? The sap does not push up in the trees in spring without some adequate cause. The rainbow, the landscape, and the coloring of the flowers have an explanation founded in fact and not in fiction. It is both unscientific and absurd to say that nothing produces something. The character and achievements of Christianity can not be explained without the introduction of the divine element. The value of *X* in the problem is plainly infinity. When men live in the power of the resurrection, transform the world through its energy and die in the victory of its all-conquering hope, such achievements must be reckoned with, in forming our judgment of the cause that has motivated their activities. I no more believe that the Lord's body is in the tomb than I believe mine is there this moment. He is nearer to me than breathing and thinking and closer than hands and feet.

Christ the First Fruits.

From the resurrection of Christ's body follows inevitably the resurrection of others, and the unspeakable joy of Christians is that they shall be like him. The truth was glimpsed by afflicted, heroic old Job when he said, "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall

I see God." Daniel visioned it more clearly when he said, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." The Master announced it with astonishing definiteness by saying, "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." Paul states the general truth in saying, "As in Adam all die even so in Christ shall all be made alive.," and the apostle's adequate defense before a Roman court when the Jews had accused him was, "Having hope toward God—that there shall be a resurrection both of the just and of the unjust."

The Savior's resurrection and his risen body will be the type for all the saints. Remember that resurrection is vastly more than reanimation. If it meant restoring this body of humiliation to life, simply, the hope would not be enchanting. It means a recreation of the body after the likeness of the body of Christ. But let it be said with the emphasis of Scriptural authority that it is not the creation of a body wholly apart from all physical connection with this body. The same physical particles may not be included, just as my body now is molecularly quite different from what it was five years ago, but the identity is unchanged. It is both different and identical. "A contradiction in terms," you say. Yes, but demonstrated by science to be true in our present bodies. The body of Jesus was not just the same. It was not subject to the laws of matter as it had been before. He moved at will through space. It was a spiritualized body that had the mastery over matter instead of being mastered by matter. It was a body radiant with life which knew no fatigue or weariness and was uncon-

ditioned by time or space. It has been well said that, "The body of the resurrection is nothing other than God's volitional repetition of the body of the grave — *with splendid additions.*" "God giveth it a body as it hath pleased him, and to every seed his own body." But it will be a *body,* and not a spirit. Christ talked, and walked, and ate, and could be handled, and seen with the physical eye. It was a body that had flesh and bones. We remember that the Scripture says, "Flesh and blood can not inherit the kingdom of God," but that very likely means flesh and blood as the symbol of corruption and sin; flesh and blood unspiritualized by the regenerating power of the resurrection. Christ had flesh and bones after he came forth from the grave, and he is the type of the resurrection body of the saints. The resurrection body will maintain a physical connection with the body that now is. The Scripture is too plain and insistent at this point to be disregarded, set aside, or ignored because of any supposed difficulties of science or philosophy. "All that are in the graves shall hear his voice and shall come forth," said the Master. When the panorama was presented in amazing vision before the eyes of John, he saw that "the sea gave up the dead which were in it." "It is sown a natural body, it is raised a spiritual body," says Paul. That expresses both identity and difference, but maintains physical connection with the body of this life. Could we solve the mystery it were no longer supernatural, but the revelation is plain nevertheless, that this body is, in some mysterious way, the basis for the new creation. Paul says, "For our citizenship is in heaven, from whence we look for a savior, the Lord Jesus Christ, who will change the body of our humiliation that it may be fashioned like unto his glorious body." The resurrection body will be as much like the present one as the wheat now on the stalk is like the grain that was sown last fall, but it will be a wheat un-

contaminated or poisoned by tares, a wheat that can never be corrupted and will not die. Surely this is the fulness of joy for the Christian. As for the wicked, they, too, shall be raised, but the Scripture tells nothing about their bodies, except that he who "is filthy shall be filthy still," and by analogy we must infer that the wicked shall be raised in their corrupt bodies of sin that must bear their bitter reproach forever.

When the Savior comes those saints that are living on the earth will be changed in a moment. Their spirits will not leave the old bodies and have new ones made to measure, leaving the old ones to fall into decay, but in the twinkling of an eye their bodies will undergo transformation, rejuvenescence, complete regeneration into immortal bodies that will shine with the glory of the face of the conquering Lord. What a pageant of glory to see the saints rise incorruptible! Every mark of sin will be gone. Infirmity and sickness will be no more. Pain and weariness, corruption and carnality, dishonor and mortality will all be left in the grave as the earthworn, cast-off vesture of the soul which will enter into the sanctified body which will bear the image of the body of Him who knew no sin. This new body will have no infirmity of health or weakness of age; no immaturity of youth or senility of declining years, but perfect, symmetrical, spiritual manhood fashioned according to the spiritual beauty of the Son of God.

The Significance of This Truth.

First of all the resurrection is a verification of the claims of Jesus concerning his deity. He is demonstrated to be the Son of God with power by the resurrection from the dead. *It is very difficult for unbelief to argue with the open grave. Men know that one who has borne away the gates of death on his shoulders has power to forgive*

sin, and make all things new. It gives the church a flaming message of power with which to conquer the world. The doors of death are unbarred and opened for the souls of men to enter the gates of life. It guarantees the completion of the whole scheme of redemption. Since Christ has conquered death at the source he can defeat it everywhere. It is fundamental to Christianity. No one can be a Christian who does not receive this truth in his heart—not my interpretation of it, mind you, but the simple, well attested, plain fact of the resurrection of the body of the Savior as stated in the Scriptures. "If thou shalt confess with thy mouth the Lord Jesus, and shall believe in thine heart that God hath raised him from the dead thou shalt be saved."

This great truth brings hope to fainting spirits. It sets the feet in the way of holiness. It lights the torch of evangelism throughout the world. It gives confidence and clearness to the voice of the prophet. It lends courage and insures conquest to the army of the cross. It hushes the sobs of the mourner at the side of the new-made grave. It changes the grave into the house not made with hands, eternal in the heavens. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore comfort ye one another with these words."

THE POWER OF HIS RESURRECTION.

By Sally Neill Roach.

Part II. Its Judicial Power.

The Place of the Resurrection in the Atonement. *Rom.* 3:21-26.

I.

In the first study it was made clear that the two stipulations of Divine Law—life, the reward of righteousness, and death, the penalty for sin—must be applied to human as well as angelic created beings. It was also shown that man, being tempted by the Adversary as a challenge to the Creator, fell, and the race, thereby, became subject to the penalty of death. Therefore, the only begotten Son, being appointed of the Father, assumed humanity in order that He might be the Redeemer of men, and at the same time maintain the full honor of the Law. Living from human birth to the grave under the Law, in all things subjected to the environment and temptation of men, Jesus, being "made sin" on behalf of the race, paid in His Divine nature an infinite penalty for sin; but, His righteousness being approved, He was awarded eternal—in Himself infinite—life, in token whereof He was raised "out from among the dead." Thus the Resurrection, endowed with declarative power, brought to the universe from Jehovah an official threefold message, affirming: the perfect righteousness of the Nazarene, and thereby vindicating every claim that He had made; the payment to death of that for which He was not bound, and His right thereby to cancel the obligation of all who plead His grace; His approved righteousness, a standard, and thereby the quality of all righteousness to be accepted under the Law irrevocably fixed.

II.

But the resurrection of the Lord Jesus is clothed with power that is judicial as well as declarative. In the High Court of the universe, where God—the loving Father—is judge, and where, under the awful majesty of Divine Law, no trace of sin may be permitted to pass unnoticed and no sinner may escape uncondemned, the Resurrection is not only the message of Infinite Power to the Adversary and to man in his guilt, but, in the fullness of its Guarantees, it becomes to the penitent sinner his plea to Infinite Justice as well. Here it is of intense importance that the greatest care should be taken, for in the balance hangs the destiny of immortal souls. Sentence by sentence, it behooves one patiently to study these Judicial Guarantees. They are:

1. The Full Accomplishment of the Redeemer's Work.

A redeemer whose work of redemption is—or may be—incomplete does not redeem. Granted that the incompleted work of redemption reaches a great way, yet, if the sinner, himself, must bridge the gap, his condition is indeed precarious. Moreover, since it is impossible to measure the completeness of the sinner's achievement until the hour of final judgment, hope may exist only to be blasted by the proven inefficiency of the sinner's attainment. Granting that humanity might here and there complete the task, the glory could not belong wholly to the partial redeemer, nor could redemption offered in his name be wholly trustworthy. But the Christ is presented by the Resurrection as a complete Redeemer. It was the second declaration of the Resurrection that the Christ, being in no wise a personal debtor to the Divine Law, could and did pay in eternal and infinite fullness the last tittle of obligation due to the Law on the part of man. Therefore, this same Resurrection judicially asserts that the propitiation offered by Grace is complete.

But it may be argued that this is only half. Granting the payment of the sinner's obligation, the doom of spiritual death is lifted, but the boon of spiritual life is not yet assured. Is the escaped sinner to finish the task by this achievement? Nay, verily! The first declaration of the Resurrection is that a perfect and accepted righteousness was wrought out by the Redeemer, and the message of Grace (Rom. 3:22) is to the effect that this righteousness is to be imputed to the sinner who will confess its Infinite Source and his own need thereof. Again, the judiciary power of the Resurrection asserts that the boon of spiritual life—the fixed accompaniment of accepted righteousness—is assured. Therefore, in its judicial power the Resurrection attests that the work of redemption is complete, is credited solely to the God-Man-Redeemer, is offered to the sinner and must be accepted by him as a finished product which disdains any supplemental work on his part, and, when presented by him precisely as it is offered, it is certain to be respected at the Court of the Eternal.

2. Unlimited Provision Made by the Offered Atonement.

Be it remembered that the Resurrection was shown to be Jehovah's official declaration of the perfection of the righteousness that was offered by the Lord Jesus, and therefore it is also Jehovah's official verification of every personal claim that was made by Him. But these personal claims establish the Deity of the Christ, and therefore His own infinite nature. Hence, the Resurrection, in its judicial power, asserts that the work of redemption, being solely the work of the Lord Jesus, is, in both propitiation and righteousness, stamped with His own characteristic infinity, and, therefore, can not possibly be exhausted by any aggregation of the finite. "Whosoever will" may come, and the Resurrection offers the judicial guarantee that the provisions of Grace

are ample to unmeasurable infinity, and that, therefore, "whosoever cometh" will "in no wise" be "cast out."

3. Exemption from Obligation to Eternal Penalty through the Propitiation of Jesus.

4. Possession of Eternal Life through the Righteousness of Jesus.

These guarantees may not be separated, for together they form the obverse of the first guarantee—that presenting the assurance of the redemptive work as it relates to the Lord Jesus; these as it relates to men. No debt may be collected twice. The Resurrection, as Jehovah's message to the universe, having brought its official assurance that the Lord Jesus could and did pay the last tittle of obligation on behalf of men, is also the guarantee, official and judicial, of payment in full, and consequent complete exemption from further liability to the sinner who presents its claim. Forevermore "There is no condemnation to them who are in Christ Jesus." (Rom. 8:1.) But the Resurrection has also brought from Jehovah the official declaration of a perfect and accepted righteousness, which, by the announcement of Grace (Rom. 3:22), is to be "unto all them that believe;" and therefore this same Resurrection brings its judicial guarantee of the promised inheritance of eternal life—life that shall be eternal—to be accorded whenever that righteousness shall be presented by the confessing sinner. For however much the name and the work of the Eternal Son may be disdained and ignored upon the earth, they never have been, and never, through eternity, will be dishonored in the heavens; and in its judicial guarantees to the penitent sinner, over and over again, the Resurrection reiterates this fact.

5. Security and Preservation as the Master's Personal Possession.

It has been shown that the Resurrection gives a judicial guarantee of the full accomplishment of the Re-

deemer's work. That means that the last tittle of the debt was paid that could be exacted of any sinner, and the full measure of the righteousness was achieved that could be necessary to such a sinner for his justification and eternal life. Therefore, the Resurrection is a judicial guarantee that the redeemed sinner—the sinner accepting and pleading these provisions of Grace—is henceforth the Redeemer's personal possession, peculiarly His own, bought with His blood, and clothed in the livery of His own righteousness; and to this the Scriptures (Acts 20:28; Eph. 1:13-14; Titus 2:14) bear witness. Moreover, the Master himself declared (John 10:28) of His redeemed: "I give unto them eternal life; and they shall never perish, neither shall anyone pluck them out of my hand." It has been shown that the first declaration of the Resurrection is Jehovah's acceptance of the Savior's perfect and absolute righteousness, and, consequently, the ratification of every statement that He made. Therefore the Resurrection in its judicial power guarantees that the life that is accorded to the Redeemed—to whom is imputed the accepted righteousness of the Son—is eternal, and that the power of the omnipotent Trinity is pledged to maintain their security as the Master's own. Sinners they still are; of which fact, under the teaching of the Holy Spirit, each one will become increasingly conscious. Each one, as need develops, will be disciplined and chastened—perhaps be suspended from service or be left to stumble and fall—and thus be taught many a sorely needed lesson. But taken away from the Redeemer no one can ever be, while the Holy Spirit manages the Master's affairs upon earth and Jehovah sits upon His throne. This is one of the precious guarantees of the Resurrection, and over and over again it is witnessed by promise and statement in the sacred Word.

6. The Resurrection of the Body.

It has been shown that the Resurrection brought the

official declaration of the accepted righteousness, under the Law, meriting eternal life. But this righteousness being presented through the body, the Law was not fully made "honorable" (Is. 42:21) until eternal life was granted to the body, and therefore the body of Jesus was raised "out from among the dead." It has also been shown that this righteousness being imputed to the sinner who pleads its claim, the Resurrection brings the judicial guarantee that the merited life becomes also the inheritance of the sinner. But this life having been awarded to the body of Jesus, again the Resurrection brings its judicial guarantee that it shall be awarded to the body of the believer. Moreover, it has been shown that the Resurrection, declaring Heaven's official approval of the righteousness of the Christ, ratifies every statement that He made. And since the Master declared (John 6:40) of those who should believe on Him, "Every one . . . . may have everlasting life, and I will raise him in the last day," the Resurrection brings its judicial guarantee that the promise is eternally made good. Therefore it will be verified in the First Resurrection, which shall be to eternal life; and the resurrection of the body is a glorious star in the Christian's galaxy of hopes. No grave is so deep, no lapse of time is so long, no decomposition of matter is so thorough that the power of Omnipotence will not make good this guarantee. The Lord Jesus was "the first-fruits of them that slept" (I Cor. 15:20), and at the Master's coming (I Cor. 15:23) the great harvest will be gathered for His inheritance in glory.

III.

But while the Resurrection in its judicial power registers its blessed guarantees to the penitent sinner who pleads the grace offered to him in Christ, it rings like a knell in its judicial guarantees of disaster and of doom

to those who approach the Eternal Tribunal presenting a righteousness other than that wrought out by the Only Begotten Son. These are the guarantees of condemnation which he who dares must face:

1. The Doom of Presented Righteousness not Equal to the Righteousness of the Christ.

In the corollary to the third declaration offered by the Resurrection it was clearly shown that the righteousness of the Son, having been accepted by the Law as the official standard of righteousness, must be equaled by any righteousness hoping to win recognition apart from its accepted merit. The judicial guarantee here presented is the simple obverse of that corollary. To accept any righteousness not in every detail equaling the righteousness exacted from the Son when He stood in the sinner's stead would not only mean insult to the Son, but also the lessening of the majesty of the Law. It was because the Divine Law could not be lessened in its regal majesty that Divine Compassion and Grace offered the Son. Hence this warning guarantee.

2. The Utter Futility of Any Form of Justification by Works.

Works are but the expression of the inner man, the outward manifestation of his secret thoughts; and man is the living witness of the heritage of evil in his nature that must and will find its outlet somewhere in his thought and work. With the first stain of sin across some secret thought man falls under the condemnation of the Law, and is henceforth unable to present a righteousness equaling that of the Son, who never knew such stain. Under the last guarantee it was clearly shown that such a righteousness must be rejected, and therefore, being condemned, it can not secure justification. Could this solemn guarantee of the Resurrection be heard and heeded, what a change would be wrought in the religious history of man!

3. The Utter Hopelessness of Approach to the Father through Any Other Means than the Vicarious Atonement of the Son.

The work of the Son—and His work only—has met every demand of an inflexible and inexorable Law; paying from an infinite Source the extreme penalty for sin, and providing from that same infinite Source for the most rigid exactions for righteousness. By the Resurrection the acceptance of the work of the Son on behalf of the sinner has been fully and officially declared, and by that same Resurrection every guarantee of its far-reaching power has been given. Not only so, but in the two guarantees of warning the way of the sinner to the Throne—except through the work of the Son—has been doubly hedged. And from it all the Resurrection gives this final and emphatic guarantee. If there had been hope for the sinner without the Son, the Son would not have been given. Out of the fullness of Grace the Son was given, and through Him a clear and certain way was effectually opened. Grace, having provided an all-sufficient way, knows but the one. And therefore, by the Resurrection every other way is judicially pronounced closed.

INTOLERANCE IN RELATION TO RADICALISM.

By Rev. Jno. A. Held, Th.D., Mexia, Texas.

In responding to the request of your committee of the social-science Seminar, to read this paper, I am to speak as one who is an earnest seeker after truth rather than one who claims to know. I am to say something concerning Intolerance in relation to Radicalism. Our subject reminds me of what Walt Whitman, who, by the way, was a radical in literature, once said to Horace Traubel: "Do not attempt to explain me; I cannot explain myself."

Pythogoras was once asked contemptuously by a Greek Tyrant who he was, what he was and what was his particular business in the world. The philosopher replied that at the Olympic games some people came to try for prizes, some to dispose of their merchandise, some to enjoy themselves and meet their friends, and some to look on. "I am one of those who come to look on at life."

Bacon, in telling this story, adds: "But men must know that in this theater of man's life it is reserved only for God and angels to be lookerson."

Life is so complex, and this age so crowded with demand, that it need not surprise us to find a vast difference of opinions. It was, of course, easy to live complacently when the world had comparatively few people and competition was not keen. But as the race multiplied and men began to see, what they thought, their rights encroached upon, they began to argue, discuss, to debate and to differ. The poorest thinker was often the most radical, because his outlook was small and his mental horizon narrow. So it came to pass that keenness of thought and sharpness of wits led men to greater differences of judgment, and that in turn developed radi-

cals. A radical may be said to be a person who is an extremist, one who holds very advanced ideas or views sometimes; one who carries his convictions to the extremist point, in politics, religion or science. Emerson and Whitman were radicals in literature; Andrew Jackson in politics; and Darwin, Huxley and Spencer in science. These men rendered tremendous service to the race, though some of them, at least, did perhaps themselves most harm.

Radicalism has many phases and many causes. It is found in every realm. In the realm of education as well as in religion; in politics as well as in commerce; in the various branches of science as well as in art. So that no matter what subject of human interest we may touch upon, we find radicals. These are sometimes good, sometimes bad, and sometimes vicious. Here as elsewhere, the motive must determine the character of a radical.

Radicalism, like iconoclism, is sometimes necessary —we sometimes need to destroy before we can build up. Ignoring or being ignorant of the laws which govern human society, has often been the cause of radicalism, as Babson has truly said: "Our industrial system has resulted in making many men economic eunuchs. The salvation of our cities, the salvation of our industries and the salvation of our nation depend on discovering something which will revive in man that desire to produce and joy in production which he had instinctively when he was a small boy."

Again, radicalism may be the result of a larger outlook. Some men see farther into the future or deeper into facts than most of their fellows, and this leads into extreme position with reference to whatever they may advocate, teach or preach. This was true of Luther, of Sir Robert Peel and of Garibaldi. But such radicalism is constructive and brings blessings to the race. The fact is that most of those who have lifted the world high-

er and moved it to nobler ideals, whether in morals, science or religion, have been what may be called radicals. This certainly was true of Moses, the world's first great teacher and law-giver. Of Socrates, the first great teacher of Greece. Of Aristotle, the world's first great scientist. For while Plato was great in speculation, that is, the deductive method of philosophy, Aristotle, his pupil, became great in observation, or the inductive method. Paul, again, was a radical in religion, for he was the world's greatest exponent of Christ's teaching. He knew Judaism through and through, and he knew the teaching of the prophets. He was a profound thinker. After his marvelous conversion, which no psychologist has ever been able to explain through natural causes, he declared, concerning the ceremonial law: The law was our school-master to bring us to Christ," and thenceforth Judaism became, like an old garment kept in the closet, to be taken out occasionally and looked at with pleasure for what it once was. Such radicals were Savonorola, John Knox, Gladstone and Copernicus. They all wrought for the betterment of the race, and their work endures because it was founded upon right principles.

There is a radicalism that is to be deprecated. It stands largely for self and selfishness. It advocates rudeness, ruthlessness and destructiveness. It has no constructive program. It seizes every gleam of light that might be a blessing, and blights and blots it out. It moves in darkness. Its motive is depravity and its character foul. It is of the communistic type, its basis is anarchy. In an issue of the "Interpreter" of January, 1924, a correspondent for that magazine, writing from Petrograd, changed to Leningrad, in memory of that premier, assassin and murderer, of Russia, says: "A Soviet teacher was awarded special honor, because he has voted God out of existence, by a vote of his rural

school." But you can't do away with God so easily. We see this same radicalism in the person of one Emma Goldman.

The source of this kind of radicalism is also the cause; low-bred, depraved, dark-eyed and vicious souls. It seeks to impose itself upon our American institutions; taking advantage of our freedom, tolerance and forbearance, would overthrow our blood-bought liberties, and enshrine this red-handed, reeling, rotten and rancid propaganda, called Sovietism or communism, in our land and country. American liberties have been bought with the priceless blood of noble patriots; too valuable for this kind of radicalism to dispossess it. The only good that ever comes from such radicalism is that it arouses good men from their ultra-conservatism to beat it down and destroy it. It brings us to thinking, and thinking rightly makes us better men.

Intolerance, like radicalism, has not always kept good company, and hence is shunned by most people. But we need not, therefore, fear it. Intolerance has reference to the attitude one holds toward another, especially in regard to questions of politics or religion. It has to do with our impatience or lack of sympathy or forbearance toward other human beings in their viewpoint of life.

Intolerance, unfortunately, is a common failing of the human family, in high places as in low. The average man is often truculently so, but the educated man is not always free of it.

Christian education, culture and travel will help to overcome the natural disposition, but all men need definitely to labor to overcome this tendency to intolerance. The most difficult undertaking on the part of most of us is to be tolerant with those whom we look upon to be radical. Intolerance and radicalism have a difficult time in getting along at best. They are too much alike, too near of kin. The intolerant is more or less a radical, and the radical is too much intolerant.

Intolerance manifests itself in international relations; instead of comity, we find an estrangement, a feeling of aversion, which is akin to intolerance. This radical intolerance needs to be softened. Not only should educated people of culture guard themselves, but they should aid, in this, the general public and the masses. However divergent in customs and manners, we are of one blood. All men come from the same offspring, and God is Father of all. The European, the American, the Asiatic, all have a common origin. The educated gentleman, who is cultured and refined, is a gentleman, whether he be a Chinaman, Englishman, German, Frenchman or American. True education and real culture fit men for right social intercourse. This is true, even though we may recognize the fact that not all races are equally strong and capable of life's highest things.

Here tolerance is a fine virtue to be cultivated and put into practice. I find a splendid illustration of this in a recent interview given out by Lloyd George. In the Dallas News of February 4, 1924, referring to Woodrow Wilson's death, he said: "Neither Clemenceau nor myself especially liked Woodrow Wilson when he arrived in Europe in 1918, but five months of man-to-man meetings in Paris changed our attitude. I utterly altered my first impression and grew to admire his great virtues and his sincerity. He was truly a great man, and a big figure in history." This is a fine example of what men naturally are and what they may become, when they have the right outlook upon life. We need not only to be tolerant, but we need to cultivate a hearty good will. Crossing the Mediterranean, on my way to Egypt, I met a number of Egyptians. Two of them were physicians, returning from Berlin and Vienna, where they had been doing post-graduate work. The others were export merchants who had studied at Oxford, Paris and Berlin universities. They were gentlemen of education and culture of the first order.

There is another reason why this question of radicalism and intolerance needs to be considered, and that is that life is a circle of many segments. Most people just see one, some few two or three. But there are many more. It is well for us to view sympathetically or at least tolerantly what others are trying to do. Giving them credit for being honest and sincere, until we find them otherwise.

While traveling through Palestine, I saw them winnowing the wheat; they took great care of the wheat, but they let the chaff go to the winds. Lafcadio Hearn says: "A broad tolerance in the matter of belief is necessarily a part of the new ethics. It is quite impossible in the present state of mankind that all persons should be well educated, or that the great masses of a nation should attain to the higher forms of culture." But educated persons should certainly set an example.

When I plead for more tolerance and less radicalism, I do not mean to urge surrender to the inevitable or what may seem so. Rather I plead for a brave and heroic viewpoint of all life, whether in the realm of internationalism, political arena, religious life or the realm of science. I plead for an honest intellectualism, a fine culture, a brave but gentle religious faith, a strong grasp of truth, without fear, in whatever field of endeavor; in short, a service that comes from our respective segments of life's circle, that will enable the race to find the greatest good, the largest usefulness and the highest hope and happiness possible.

Just now this plea is needed because we are in the throes of a conflict that is growing more intense and is making a rift in the lute of our religious as well as in our intellectual life. There ought not to be a conflict between science and religion, and I do not think there is. But there certainly is between radicals of both camps. It is strange that a religious man should ever be intol-

erant, but there are many such. It grows out of their zeal for what they believe to be an attack upon their most holy treasures. Then it must also be remembered there are hirelings in this realm as there are in other realms. This kind was dominant in the days of the Inquisition. They were wolves in sheep's clothing. There is one good thing coming out of this controversy, for which I rejoice, and for which reason I believe in giving our friends of both camps all the liberty possible. The wolves are shedding their sheep's clothing, which in times past they were afraid to do. They are coming out, and we see them as they are. You will remember that the gentle Apostle John said: "They went out from us, but they were not of us; for if they had been of us they would, no doubt, have continued with us, but they went out, that they might be made manifest that they were not of us." (I Jno. 2:19.)

Now, there is doubtless a strong reason for this radical difference between men, not only in the religious camps, but between the teacher of science and the teacher of religion. The divergence of opinions comes from the fact that the same data is studied from different angles. The approach is made frequently from radically different viewpoints, especially when unwilling to acknowledge that there are other segments in this circle of life. There are teachers in both camps who are too radical and also too intolerant and dogmatic. They do not give the data they find the right and careful study and the proper weight.

Let us take for example: when Herbert Spencer realized that so many scientists were taking ground against various points of the evolution theory, he felt bound to defend the idea that acquired characters persist through ages of transmission. In the "Contemporary Review," February-March, 1893, he wrote: "Close contemplation of the facts impresses me more strongly than

ever with two alternatives—either there has been inheritance of acquired characters, or there has been no evolution.'' This candid admission—and he was feeling his way—in the face of the present proof that acquired characters do not persist, reminds us of Prof. Bateson's statement that if Darwin had known the facts now proved regarding Mendel's law, he would never have written his books. But modern evolutionists do not admit Spencer's alternative. Prof. Haeckel said that, rather than agree with Weissman in denying the inheritance of acquired characters, ''It would be better to accept a mysterious creation of all species as described in the Mosaic account.''

This is exactly what Hugh Miller insisted upon, as did Wallace, Mendel, Agassiz and Virchow. The profound facts of life and truth ought to be accepted whether the discoverer is a scientist or a churchman; an American or an Englishman; a Chinaman or even a slave. Truth is the only thing that will make us free. We need not, therefore, fear it. That is the verdict of the Bible and is also the demand of science. Science demands that preconceptions should be cast aside, no matter how long or how strongly they may have been held, when facts make them no longer justifiable. Yet we find scientists and churchmen who refuse to accede to this reasonable demand. Take, for example, the fact of the necessity for constant exercise of faith. This is found in the fact of the limitation of the capacity of the mind. Because of this we must supplement actual knowledge constantly with beliefs which reach beyond the point of knowledge, but which rest upon what we know. The business world, we are told, transacts ninety-five per cent of its business on paper, which is a series of ''credentials'' indicating faith on the part of the people who do business with each other.

In the realm of natural science there is a vast exercise of faith, to which we must make special reference. We

find no fault with it, for it is as unescapable there as everywhere else. But we must realize that it is the same character of faith that is exercised in the matters of religion.

Take the science of geology, where specialists have given out various statements about their beliefs concerning the age of the earth. No two agree. Positive proof is impossible. Each man bases his conclusions, his beliefs, on certain data, which he feels would justify his inference. It is a matter of faith, justifiable faith, yet faith and not facts.

Take the science of physics. Some specialists tell us there is no such thing as luminiferous ether. Most scientists think there is. There is no final demonstration possible. It is a matter of faith. There is no objection, of course, we cannot get along without it.

Or take biology. Darwin believed for years that the so-called process of natural selection, in the transmission of persistent variations through the ages of time, explained the origin of species in plants and animals. Hundreds of students of science have believed it, mainly because Darwin said so. It is a fine instance of faith without personal knowledge or investigation. But Mendel's law has proved that natural selection is utterly untenable, and many of the leading scientists have discarded it.

You will recall that Gregor Mendel was an Austrian who, after many years of experimentation, wrote his first paper on Experiments in Plant Hybridization, in which he proved that offsprings may show the character possessed by either parent; but that it cannot develop any characters whatever which are not manifest or latent in the ancestry. He emphasized amazing possibilities in varieties, but proved that after a certain extent of variation had been reached the transmission ceases, and recurrence to type is observed. The two outstanding stu-

dents of Mendel's law and his experiments are Doctor William Bateson, professor of biology in Cambridge University, and Doctor Thomas Hunt Morgan, professor of experimental zoology in Columbia University. Here we have radicals of the first order. Professor Bateson gives a technical discussion of Mendel's work, a biography of Mendel, and two of his principal papers, where he says: "The conception of evolution as proceeding through the gradual transmission of masses of individuals by the accumulation of impalpable changes is one that the body of genetics shows immediately to be false. Once for all that burden, so gratuitously undertaken in ignorance of genetic philosophy, by the evolutionists of the last century, may be cast into oblivion."

In December, 1921, Professor Bateson gave an address at Toronto before the American Association for the Advancement of Science, in which he said: "It is impossible for scientists longer to agree with Darwin's theory of the origin of the species. Varieties of many kinds we daily witness, but no origin of species. But the progress of science is destroying much that till lately passed for gospel."

Yet, here comes Professor Henry Fairfield Osborn, of Columbia, in "Science" of February 24, 1922, hastening to say that the generally accepted view of natural selection has much to be said in its favor. Even Haeckel admitted that "no such thing as a well-defined species in the dogmatic sense of the schools has ever appeared." Another high authority, Professor H. D. Scott, of Edinburgh, published in "Science" for September, 1921, an article, in which he said: "It has *long been* evident that *all those ideas of evolution* in which the older generation of scientists grew up, have been disturbed, or indeed transformed, since the rediscovery of Mendel's work, and the consequent development of genetics. The small variations on which the natural selectionists relied so much

have proved for the most part to be merely fluctuations, oscillations about a mean, and therefore incapable of giving rise to permanent types."

Professor Osborn, a thorough-going organic evolutionist and destructive radical, has no tolerance for the things that smash his theories. He and Wells, and their like, do not seek truth, apparently, but evidences (real or apparent) which bolster up their views. This leads me to say a word concerning the intolerant spirit, which characterizes some men who call themselves scientists, and who seem to delight in discrediting the Bible and Christianity. The supreme attack is, of course, on Genesis. Like the Russian Soviet and the "Professoriat," these atheists think they do mankind a service if they can do away with God. Wells is a joke as a scientist and historian both. He ought to stay with fiction, for which he is eminently qualified, but fiction has no place in science nor in religion.

But we ought to be tolerant with such radicals, because "Truth crushed to earth will rise again, the eternal years are hers," and if there is a falsehood in the Bible or out of it, truth is the best and mightiest instrument with which to defeat falsehood. But in the meantime it is well to show how radicalism pleads for tolerance, all the while it is doing its best to establish falsehood by manufactured proofs. Take, for example, Wells writing of the Bible, with much bombast and high-sounding phrases, speaking of the Old Testament as he would of a book of mythology. Of the New Testament and its authors he speaks in terms of derision. Christ he calls a good man, and yet he says he practiced fraud, consciously or unconsciously. He practically calls Him a fanatic. A certain Rev. Chas. Francis Potter of a Unitarian church in New York, having witnessed how a certain Dr. Grant, of the same city, attained to temporary fame, is likewise seeking publicity by announcing that he has

made a *new* and *critical* study in Europe and, lo! has found that the Gospel taught by Christ and His apostles is neither new or unique, showing that such books as Mr. Wells' history affects some people, at least those who know neither history, science nor the Bible.

We need carefully to discriminate between evolution and development, and between creation and adaptation. A woman's hat may be "a wonderful creation," but that is a strong figure of speech. By hybridization, we may produce varieties but no new species; neither can we hasten or aid the law of evolution, any more than we can hasten or aid the law of gravitation. Take, for example, Nietzsche, a man of the most prominent radical type whose reasoning is affected by his feelings. He is trying to bring the race aid that will bring happiness, yet decries the very thing and the only thing in the world that will aid man fundamentally, namely, Christianity. Lafcadio Hearn clearly sets forth the fact that man needs outside help, when he says: "When we think of any virtuous or great deed, we can not help thinking of the pain and obstacles that have to be met with in performing that deed. All active morality is a struggle against immorality. And I think that, as every religion teaches, it must be granted that no human being is a perfectly moral nature." Again he says: "Superstitions often represent correct guesses at eternal truth. Today we know that all social progress, all national strength, all national vigor, intellectual as well as physical, depend essentially upon the family, upon the morality of the household, upon the relation of parents to the children. It was this fact which the Greeks and Romans forgot, and lost themselves by forgetting. It was this fact which the superstitious tyranny of the Middle Ages had to teach the West over again, and after such a fashion that it is not likely ever to become forgotten." I am glad to say that no *really great scientist*

has ever announced that the Bible is no longer tenable in the light of scientifically established facts.

The truth is that modern science is indebted to churchmen and the Bible for much of its beginnings. The Bible, for instance, taught the rotundity of the earth and the fact of its being out in space, long before scientists ever disclosed it. (Job 26:7.)

Kepler, Copernicus and Galileo, no doubt, received their first impetus concerning their theories from a careful study of the Bible. Modern science rightly stresses the necessity of the laboratory method. The experience resulting from actual experiments must be the basis of all intelligent conviction and beliefs. Only thus can we justly determine what values are worthy of adoption in our life.

ON THE ATONEMENT.

By W. E. Davidson, Santiago, Chile.

"Against thee, thee only, have I sinned," in David's lips was hardly true. But his moral instinct taught him that it must be true if God were to forgive him. Only the wronged party might forgive a wrong. If Bathsheba had been sinned against, and Uriah, if David's own family had been insulted and his kingdom scandalized, God was not the one to forgive the offense. But intuition taught him that the One who forgave him must be God. So he boldly denied that he had wronged any man, affirming that God was the only party injured. He concentrated against God the whole volume of his offense. This shift was not a mere judicial device, but David felt its truth with his whole being. From the beginning of the Psalm (51) to the end, the sin that has befouled him is one between himself and God alone, and it is one that only God can purge away.

I.

David removed his case from the realm of the judicial to that of the personal. This made mercy possible. Leniency in God as Judge between men would be injustice to the oppressed, but mercy in God as a private Person extended to another for a personal offense would be praiseworthy generosity. There is but one hint of the judicial in the Psalm (v 4), and that is used to bring the Judge down from the bench to treat with the suppliant as man to man, free from the trammels of court requirements. Everywhere else God is appealed to as to a merciful individual for forgiveness or as to a priest for cleansing.

II.

By what logic did David make God his only victim, and refuse to deal with Him as judge? It was not by

logic, for revelation had not yet brought to light the ground for it. But there had been planted in his conscience the truth that God is free to forgive and that He forgives on a personal rather than judicial basis. Time would bring to light what was to make it possible for God to be both the justifier of the criminal and just to his victims.

III.

A prisoner was charged with having assaulted several persons, severely woundnig one of them, an elderly gentleman. He made various pleas for mercy: that he had been intoxicated and scarcely remembered having done the things charged against him, and that he should be dismissed as not responsible.

That in general he was a law-abiding citizen and a few offenses should be overlooked.

That a few days before he had given a quarter to a blind beggar, and this act of piety should weigh heavily in his favor.

That he was a poor man and had suffered much, and that this ought to satisfy the court.

When none of these pleas was heard, he besought the mercy of the court for mercy's sake. But the judge said that to extend him mercy would be to fail to give justice to his victims.

Then the prisoner noticed that the judge had his head heavily bandaged, and to his consternation he recognized him as the elderly gentleman he had assaulted, his chief victim.

The judge stepped down from his bench, moved behind the bar to the prisoner's side, and said, "As judge I could give you only justice, but as your fellow, I can forgive you for having battered up my head."

IV.

The Son of God in the days of his flesh transformed himself from Judge of men to man's chief victim. All the crimes men commit against one another they commit against Him. If it were not so, He could deal with us only as our judge, meting strict justice. The wrongs Christ endured at our hands rendered it possible for Him to deal with each man as an offender against himself. Our sins have struck Him so much more heavily than others that their wrongs are nothing beside His. There were our other victims, but He is so much greater a sufferer than they that He becomes our only victim.

The atonement was the means as yet unknown by which David's intuition became true: "Against thee, thee only, have I sinned . . . that thou mayest be justified when thou speakest, and be clear when thou judgest." The atonement was the desideratum that should remove our case from the realm of the judicial into that of the personal.

V.

I offer this not as a new theory of the atonement, nor as a substitute for any theory. For all the theories together do not exhaust the significance of the atonement. I offer it as supplemental to them all, and particularly as supplemental to the substitutionary theory. That theory becomes even more meaningful if the substitute who should satisfy for us is the Judge himself, and if the victim *for* our sins is also the victim *of* our sins. This last truth is prefigured in the Jewish sacrifice by the fact that the sin-offering was slain not by the priest but by the offerer, the sinner himself.

THE LOST TEN TRIBES OF ISRAEL.

By Professor John Moncure, Th.D., Lutherville, Md.

Every once in a while an author, as unfamiliar with the simple facts of history as the reading public is with his name, produces a book—or a cheap newspaper, short of copy, publishes an article professing to solve the question of what became of the "lost ten tribes of Israel." Few races have escaped identification with the mysterious "lost tribes"—the Anglo-Saxons, the American Indians, the Japanese, and the rest of them. The chief among many difficulties in the way of accepting any of these theories is that the assumption that ten ten tribes were ever lost at all is, like the report of Mark Twain's death, "greatly exaggerated." Few facts of ancient history are more easily explicable than the destiny of the wayward and unfortunate Northern Kingdom.

It should be remembered, in the first place, that tribal lines before the fall of Samaria were not strictly observed. Through intermarriage and other forms of interrelation, as well as through the indifference of many to the preservation of their family records and traditions, the nation as a whole continually approached homogeniety. The tribal divisions were rather geographical than geneological. It is equally clear that the rigid opposition to intermarriage with the neighboring Shemitic tribes, and even with non-Shemitic peoples, was not widely prevalent before the time of Ezra and Nehemiah, either in Israel or in Judah. Moses is represented as having two wives, one a Midianite, the other an Egyptian. There is no suggestion of surprise or censure caused by the marriage of the sons of Elimelek nor by that of Boaz, a prominent citizen, to Moabite women—if indeed the book of Ruth is not a part of a polemic literature that arose out of the later puritanic prohibition of foreign marriages. David himself did not scruple to wed the

widow of a Hittite (non-Shemitic), nor did the prophet include in his rebuke any censure of this phase of the lamentable affair. The tribe of Judah was far from being of unmixed racial stock, from the earliest times containing generous admixtures of Edomite, Hittite and other foreign blood. It is now well known, from the representations of the ancient monuments, that the type of face which we are accustomed to think of as characteristically Jewish was originally the Hittite type.

In the light of this fact it is difficult to suppose that the policy invented by the Assyrians of transplanting a whole nation in a foreign soil and amalgamating it with the resident population was unsuccessful in the case of the Hebrews. There is little reason to doubt that that policy, adopted by the Babylonians, would have proven equally effective in the case of the people of Judah, had it not been for its speedy reversal by the benevolent Persian conqueror. Even then it is certain that a large proportion of the Jews had become firmly established in the commercial and industrial life of Babylon and elected to remain there, to be henceforth numbered among the "lost tribes."

Of those who returned to Palestine upon the proclamation of Cyrus, there were some of the descendants of the people of the Northern Kingdom deported by Sargon nearly two centuries before—enough perhaps to entitle the return to be called a restoration of the whole nation of Israel. Ezra 2:59-63 indicates that some of these at least, while apparently accepted as Israelites, were unable to establish their exact family and tribal connection; but it might be inferred from the statement that others could. The language of Ezra and Nehemiah implies the recognition of the existence of representatives of the ten tribes after the restoration. In Luke 2:36 the infant Messiah is welcomed by the aged Anna of the tribe of Asher.

Thus it will be seen that both in the diaspora and in the restoration the fate of the two kingdoms was different only in degree. In the one a large part of each was "lost;" in the other a large remnant of each was saved. But the breach which took place in the nation at the end of Solomon's reign was healed by the captivity. As the whole twelve tribes had formerly been designated by the names of the two dominant tribes, Judah and Ephraim, so now they are merged in Judah. In the fires of calamity the tribes had been welded into one. With their political aspirations had been burned up their factional disputes and their tendency to religious apostasy.

There is a high degree of probability in the statement that every known Jew in the world today has in his veins the blood of each of the original twelve tribes.

"CAN THE SEMINARY JUSTIFY HER EXISTENCE?"

By William Harrison Williams, D.D., Pastor First Baptist Church, St. Joseph, Mo.

Alumni Address, Southern Baptist Theological Seminary, 1927.

"Coming events cast their shadows before them," and on this Commencement day the mind of each one of us is crowded with the thought of the Convention, upon the eve of which we meet. Our minds are tuned to denominational activities. Had the Commencement and the Convention been held a week or so apart, our thinking of the two might have been separate spheres; but today it is impossible to contemplate abstract subjects. I feel that we face the most momentous hour in our denominational history, and that upon this Seminary and her Alumni there rests a tremendous responsibility. In this trying hour can we justify our existence?

The Hour in Which We Live.

The world has come from under the anaesthetic of war excitement, and we are awakening to the awful consciousness that that major operation, which well nigh cost civilization her life, was not a success, and that we are no better, but possibly worse, than we were before we laid our fairest youth and our gold on the altar of Mars.

When these conditions first arose we said, "It is but an after-war phenomenon." But the years have rolled by, and those conditions which we hoped were temporary seem to be chronic. "World's Work" for March names twenty fever spots in the world today, from any one of which war may start. It tells us that there are

more men under arms today than there were in 1914. Our high school and college boys are being trained as soldiers, and that militarism which we learned to abhor is fastening its poisoned fangs on the life of the nations.

Dr. J. F. Love, in an article which appeared in a recent issue of "The Baptist Standard," summarizes world conditions:

a. It is one of tenseness—"The war left every nation on its nerves; sensitiveness, touchiness is characteristic of every people everywhere."

b. "There is uncertainty, anxiety and foreboding; shell-shocked, nerve-wrought men cannot fairly appraise their neighbors nor analyze themselves."

c. "There is a poignant sense of need which has not been met; some are running into riot or seeking to satisfy their sense of need in pleasure."

d. "Again there is the gradual dawning upon intelligent minds that certain remedies which have been proclaimed among the nations cannot meet the deep necessities from which the present situation springs."

He has rightly diagnosed national and international conditions, but the virus of unrest and uncertainty has permeated every sphere of life. Pick up any of the great business journals and you will find that it pervades the business world. Of course there are some "Pollyannas" among the writers who write of what they wish were true, rather than what they know to be true. Banks of long and honorable standing are breaking. The price of commodities is uncertain. It is more than a technical phrase of the financial world, when the papers announce that the market is unsteady.

It is felt in the intellectual world. The science which we learned a few years ago is being relegated to the background. This old world which we thought contained a semi-fluid mass of molten metal, is said to be composed of solid iron. The elements which were the foundation

of our knowledge of chemistry are said to change; that radium is an element but that it is formed through the centuries from another element, lead.

Rupert Hughes takes up the toga of the historian, and attempts to introduce us to "The Real George Washington." He spatters filth on the stately marble bust to which we gave the honored place on the shelf of immortals, and seeks to lead us through the slime of long-forgotten or cleverly invented scandal.

In the sphere of religion, the same influences have been at work. A spirit which claims to be unprejudiced investigation, which every honest thinker welcomes, often degenerates into prejudiced antipathy to the supernatural, and parades under the fair name of scholarship.

It is easy to say that the things which I have mentioned are but the "signs of the times," and that all we have to do is to don white robes and sit idly by until the Lord returns, but to our ears there come the words, "'Ye men of Israel, why stand ye here looking up into heaven?'" Whether we believe that He will come in the midst of the welter of sin and failure, or whether we believe that He will come when His reign shall come on earth, there is no excuse for standing looking up. We have a promise of power and a gospel to proclaim.

What the World Wants.

Dr. Bains Griffiths, in his little book, "When Faiths Flash Out"—a book which came from the press some ten years ago—tells this story. "It is now sixty years since George Barrow made his tour among the Welsh Hills. On the way to Llangollen, Barrow spent a Sunday at Chester, attending morning service in the cathedral and in the afternoon listening to the Methodist field preachers. Toward evening he went for a stroll outside the walls, and there he came upon a group of gypsies,

with whom he was soon in conversation. Something in Barrow's demeanor must have made itself felt, for the mother of the family exclaimed, 'Oh, it was kind of your honor to come to us here in the Sabbath evening that you might bring us God.' The stranger was careful to make plain that he was neither priest nor minister, yet the woman and her husband and daughters were urgent. 'Oh, sir, do give us God; we need Him, sir, for we are sinful people. Oh, sir, give us comfort in some shape or other. Give us God. Give us God.' That plaintive gypsy cry coming down through the years seems to me to be the cry of the age. It is the cry of every age. 'My soul thirsteth for God, for the living God.' It is the cry of every age, and yet amid the shifting uncertainties of the time it seems to me to have an added pathos."

A direct, immediate experience of God through Christ Jesus is the supreme need of the hour. It comes from the youth of today. I sometimes fear that in our thinking we, as a denomination, have neglected our young people. Oh, of course we have organized for them. We have student conferences and B. Y. P. U's, and I would not underrate these splendid activities, but I am thinking of the great body of Baptist young people who are facing life problems, young people in our State universities and colleges. We have been thinking of the old brother who lives over at the cross roads, who has lived a life of devotion, who may lose faith in his time-honored leaders, but who will never lose his faith in his Christ. My sympathy goes out to the baffled youth who stands at the forks of the road. On one hand is the highway of faith, which leads to a radiant life of service; on the other hand is the path which leads to the miasmic swamps of cynicism, vice and unbelief. Will Durant, the author of the famous "Story of Philosophy," was told that after reading his book, five college students had committed suicide. He was asked what the youth of today

needed, and he replied, "Athletics." Foolish answer. Never was there a time when so much attention was being paid to athletics. The "Damned Souls Societies," the student suicides, are but repetition of the gypsies' cry, "Give us God."

There is pathos in the words of Gamaliel Bradford, the author of "Darwin": "I miss Him terribly, but in spite of all my search, I have never succeeded in finding Him, nor ever expect to."

Some days ago, on the shelves of our public library, I found "Why I Am a Spiritual Vagabond," by Thomas L. Mason. It is a strange book. The author tells you that, if you will study his book, the seeming contradictions will disappear. Possibly I have not studied it enough, and I certainly shall not take the time to do so. To me it seems to be a strange combination of Christian Science, paganism, unbelief, and faith. Certain passages might have come from Pascal or Thomas a Kempis. He is speaking of his conversion:

"One can scarcely describe a spiritual awakening in words of dust, because the illumination is indescribable. So far as my consciousness was concerned, it was precisely as if it had been flooded literally with a great light and this light had swept it clean. Everything was utterly new and strange to me, but how wonderful it was! I recall getting up early the next morning and looking out at the sun and saying to myself that never before had I seen such a sun, never had there been such a glorious sun in the heavens. All objects carried an aura. And I was settled. I stole every moment I could just to be by myself and try to bring back the glory of that flooding." "An individual experience of the presence of God is worth all the polemical literature in the world."

In his chapter on the churches he says: "Your business is directly between you and your Creator, nothing else should be allowed to intervene."

In that inspiring little book, "The Christ of the Indian Road," Stanley Jones says, "Religion is the life of God in the soul issuing in the kingdom of God on earth. But first of all it is the life of God in the soul. Religion means realization. If not, then religion soon means ritual, and that means death."

In Raymond Calkins' book, "The Eloquence of Christian Experience," he gives two significant quotations. One is from the letters of Catherine Mumford to William Booth: "I always find it best to appeal to my consciousness. I know the religion of Jesus is a reality just as I know I live and breathe and think, because my consciousness testifies it. My consciousness says, 'That was real.' I know it was real, for it bore me up to the threshold of eternity."

Another is from the novel, "One Increasing Purpose," by A. S. M. Hutchinson. He causes his hero to speak as follows: "In that moment of revelation that came to me . . . I had received . . .why suddenly I had, have, my faith suddenly was, is. I have seen, I know the mystery of God."

There they are, the troubled youth, the brilliant editor, the ardent Methodist missionary, the religious woman, the hero in the popular novel, all asking for what?

A World Cry for the Distinctive Baptist Message.

It may seem like a hint of arrogance. I know that other Protestant bodies are now sounding this message, and I glory in the fact. But to me it seems that this is the supreme opportunity of Baptist history. For the truth which we have tried to proclaim has come an appeal echoing around the world, and the soul-hungry and disillusioned hosts are now seeking it.

Through the ages we have proclaimed that the very heart of Christianity is the free and direct access of the

soul to God through Christ Jesus. This diamond of truth, so clearly stated in the New Testament, has been covered with the mire of political ambition, of ecclesiastical arrogance, of credal authority. To the cleansing of the jewel our fathers have given their hearts' blood. To State and Church, in no uncertain tones they have said, "Stand back and give my soul its rights." Our primary contention has been, not for a creed, but for an experience; not for a system, but for a spiritual state; not for theological fundamentals, but for a soul that functions.

To the ears of the man whose life is near the heart of the world, there comes a chorus of agonizing sobs. The world is yearning for the Baptist Message.

And now for a frank and honest question.

Are Southern Baptists Prepared to Meet the World's Need?

Have we thought of our Convention in this light? The Convention was organized to elicit, combine and direct the gifts of the denomination. But these functions have been amplified beyond the intentions of its founders. We are told that we cannot elicit unless we can guarantee the theological opinions of all our Board members and employees; that we cannot combine unless we accept a certain percentage for distribution, and we have so multiplied the objects to which we direct, that all of our work is impoverished. There is a tensity of feeling, no one knows what the Convention will be. It may be an arena or a prayer meeting. There have been secret campaigns and unbrotherly suspicions. There is a general sense of failure. Some three years ago we adopted a plan which we thought would solve our problem, but now the combined debts of all our agencies have reached the alarming proportions of six and a half million dollars. Some of us are not willing to admit that the plan is wrong,

but we are certain that there must be radical readjustments to make the plan workable and a Power to work the improved plan. All of this goes to prove that we are suffering from the fact that our emphasis is inward instead of outward. We are tinkering with the denominational machine instead of facing the task of giving the message to the waiting world. Practically all of our time will be spent in a discussion of ourselves; and the missionaries who have been trying to tell the good news to a waiting world will receive but a scant and hurried hearing.

May it not be true that those words of Jesus, "Except a grain of wheat fall into the ground and die, it abideth by itself alone, but if it die it bringeth forth fruit," have a wider application than to the life of an individual? Is there a danger that in our desire to preserve a smooth and polished exterior we shall smother the springing up of life shoots within? Can we afford to make concessions to life and growth? I fear that we have specialized on non-essentials, that we have majored on minors, that we have thought more about ourselves than about our task, and in this time when we should be shouting,

"Now thanked be God,
Who matched us to this hour,"

we are sitting around nursing a consciousness of failure, and are all unfitted to seize our opportunity. If this is true, it inevitably leads to another question:

Where Does the Responsibility Lie?

It is a question which must be faced. It is easy to criticize a few men who have given their lives to the work of the denomination, but the malady is too widespread to imagine that any small group of men could bring it about.

There are certain places where it does not lie. Our noble women are not responsible. How heartening it is to attend their meetings! How they have prayed, and taught, and given. Had we heeded the apostolic command, "Help those women," we might have been better off.

We cannot blame our laymen. How seriously have they taken the situation. Tonight at nine o'clock they will assemble; there will be no speeches and no program. Just an earnest prayer meeting. They are striking along the right lines. And yet . . . I hesitate to say it, but I think you will understand; I wish that the ministers who should lead in spiritual matters had inaugurated this movement.

As a minister I am frank to say, though I say it with a blush of shame, I think that we ministers are responsible for the condition into which we as a people have fallen. A great people with a mighty message—but our time has been consumed in earnest and frantic efforts to adjust our difficulties, while the hungry sheep look up and are not fed. "The leaders took lead in Israel, and the people had a mind to work." I believe that the people will always have a mind to work when the leaders take lead in Israel.

This is the supreme hour in the history of the Seminary. Now if ever, we must justify our existence, not by official dictum issued by faculty or trustees, but by the spiritual power generated by those men who have received their training in Seminary halls.

The founders gave their splendid talents, the people of the Southland have sacrificed and given, not merely because they loved the Christ. They gave that the Seminary might live and produce men who would spread the reign of Christ. Some six thousand men have been trained here. I am not suggesting a block or an organization. I am insisting that the training and consecra-

tion which has been instilled into the Southern Baptist ministry during the seventy years of the Seminary's history now have their supreme opportunity to bear fruit. I do not know how many of these men are now in the Southern Baptist ministry, but I do know that they are scattered through every field of denominational activity. They are teaching in other seminaries, they are on our boards, they fill our pulpits. I am certain that an investigation would reveal the fact that Louisville men remain in the ministry, but few of them have turned to secular pursuits. They are God-called men, who have given their lives to his service. I repeat that this is the minister's responsibility, and that its solution will be found in a God-called ministry being true to its divine function.

Various expedients have been suggested for rectifying the present condition:

We have been told that the real trouble is financial; that our people must be taught to give, that a campaign for the enlistment of stewards, that a great tithing movement will cause the money to roll in and solve our every difficulty.

My contention is that our real malady is not financial. I know that a debt of six and a half million dollars is a serious handicap. And yet, when we realize that these debts have been accumulated through the years, and that during the past year the increase in the value of our church property has been eighteen million dollars, and the endowment and equipment of our schools has increased thirty-five million dollars, we are forced to the conclusion that the debt on our boards is not a disease, but is a symptom of a deeper seated malady. I notice that a benefactor has presented to the Methodist Episcopal church the sum of one million dollars, to be applied to the debt on their boards and institutions. Should

some philanthropist give us the entire six and a half million, I doubt whether we would be greatly benefited.

We are told that our trouble is theological; that the people have lost faith in the orthodoxy of the leaders; that if the people could be assured that all of our teachers and missionaries were absolutely sound in the faith, the dollars would roll in. Now, it has not been proven that in the great and true fundamentals our teachers are not sound in the faith.

I think that I know the Southern Baptist ministry, and I do not know a single man who does not believe in the deity of Christ, the fact of His virgin birth and bodily resurrection, in the inspiration of the Bible, in the future life, in the absolute need of a regeneration. We are orthodox to the core, and yet our orthodoxy has not saved us. Could we draw up a creed on which we could all absolutely agree, and would willingly and gladly sign and display in the foyer of the Convention hall, such a creed, bearing the signatures of all teachers in all our schools, and all the missionaries on all the fields, and all the members of all the boards, and all the secretaries in all the states, and all the teachers in all the Sunday schools, and all the presidents of all the B. Y. P. U's, I do not believe that we should be any nearer our goal. Our problem would still be unsolved. But probably we should be like Tennyson's Maud, "Icily regular, splendidly null."

Others tell us that what is needed is a campaign of denominational education; that for lack of knowledge the causes perish; that we must preach more about our denominational activities. We have stopped preaching about the things that we are trying to do. This would doubtless help, but I am convinced that until a fresh interest is excited in the Christ there is little hope of stirring up any great excitement about the extension of His kingdom.

It has been suggested that a great revival will cure our ills; that if we can have a revival in all the churches the money will come rolling in. I know that this comes nearer to the truth, but may it not be that we have become obsessed with the idea that something must be done to make the dollars come rolling in; that we are thinking more about an increased denominational income than we are about the salvation of the lost all about us? If we mean a campaign of propaganda where our thought is entirely about the sinners outside the pulpit and pew, I fear that little will be accomplished. All of these suggestions may be of value, but none of them goes deep enough.

I am confident that our trouble is one of misplaced emphasis. We have said of the golden calves of theology and organization, and denominational education: "These be thy Gods, O Israel, which shall lead thee out of bondage." And God waits to be acknowledged before He can lead us from the maze into which we have wandered.

With heads bowed in shame, we must admit that we are at fault; we who are God-called leaders have erred. Not that we have not worked. God only knows how we have worked, but we have allowed ourselves to be diverted. We were called to be prophets, but in the stress and complexity of the time we have become promoters. We should have been mystics, but have been forced to be mechanics. Dr. Calkins says, "The profoundest error into which any minister can fall is one into which today he is most likely to fall: the error of believing that any amount of organization can take the place of piety and devotion."

I have a friend who is a trained engineer. For some twenty years he planned the extensions, and directed the operations of the water department of a great city. A year or so ago he left the department and organized a contracting firm, which builds great sewers. In addition

to being an engineer, he is a first-rate mechanic. He said to me, "When I organized this business I expected to work in the draughting room, making plans and estimates, but I have found that I am merely the valet of a steam shovel." I gripped his hand in sympathy and said, "I have found the same thing." Is your Sunday school rated as A-1? Is your B. Y. P. U. standardized? How does your business office run? It is easier to standardize an organization than it is to stabilize life.

Seers of God, trying to bring forth a message which will lift the people above the drab facts of the business world, preparing a message to the tune of a typewriter, punctuated by the shrill call of the telephone. "Pep" has been more in demand than piety. Ability to organize than ability to agonize. My brethren, we have yielded to the demand of the time, and I fear that we must confess that our ministry has been weakened. The supreme need of the hour is a ministry that has been crucified with Christ, a ministry that knows the close contact with the Unseen, which can be gained alone in the closet with the *closed door*.

Bishop Quayle has eloquently said: "Man and God, these the preacher has by heart. What blessed luggage they are! Folks for whom God died and God who died for folks. The wideness of the world of ground and sky is on such a man. He walks in radiancies like a perpetual dawn. He talks with God and God talks with him. And when the preacher comes to a Sunday in his journey through the week, people ask him, 'Preacher-man, where were you and what saw you while the workadays were sweating at their toil?' And then of this preacher we may say reverently, 'He opened his mouth and taught them, saying. And there will be another though lesser Sermon on the Mount. And the auditors sit and shout and sob under their breath and say with their helped hearts, 'Preacher, saw you and heard you that? You

were well employed. Go out and listen and look another week; but be very sure to come back and tell us what you saw and heard.' That will be preaching."

All of us need a fresh experience of the Christ. Against this the arguments of biology and psychology are futile. There is where the battle must be fought. In the hearts that burn with His presence we must go into yonder Convention Hall. That hand which exorcised the fever from the woman in the long ago can calm and control the fevered spirit which permeates the Convention.

Oh, I am not sure that in the confusion and stress and perplexity we can meet Him face to face, but if through the crowds we can but reach out and touch the hem of His garment, we shall be healed.

> "The healing of the seamless robe
> Is by our bed of pain;
> We touch Him in life's throng and press
> And we are whole again."

If we, as Seminary men, joined with men of like spirit, can but bring Christ to the Convention, we shall justify all the sacrificial expenditure, all the heart-aches and prayer, and the labor and effort which during the past seventy years have been freely given to this our loved Alma Mater.

BOOK REVIEWS.

I. BIBLICAL LITERATURE.

Neutestamentliche Grammatik. Von Ludwig Radermacher. Zweite, Erweiterte Auflage. Virlag von J. C. B. Mohr (Paul Siebech), Tübingen, Germany, 1925. 248 pp. M. 6.40, geb. 7.40.

The subtitle of this new edition is, as before, Das Griechisch des Neuen Testaments im Zusammenhang mit der Volkssprache. The author has greatly enlarged and improved the smaller first edition. It now more nearly serves the purpose of a handbook for students. Those who know German will find it rich in illustrations of the New Testament vernacular idiom. Students of the Greek New Testament are to be congratulated on this handy and luminous discussion of New Testament grammar.

A. T. Robertson.

Getting Acquainted with the New Testament. By Frank Eakin, Ph.D., Professor of Church History, Western Theological Seminary, Pittsburgh. The Macmillan Company, New York, 1927. 489 pp. $2.50.

The author covers a great deal of ground in a rather popular way. Part I treats "The Study of the New Testament," Part II "The History of the New Testament," Part III "The Background of the New Testament," Part IV "The Matter of the New Testament." Each of these "Parts" embraces material enough for a book. The core of the volume deals with Jesus, of course. The author's theological outlook is here revealed. A few quotations will show it. "What the exact facts were as to Jesus' ancestry and paternity, and the circumstances attending his birth, we shall doubtless never know. There are still many who look upon the narratives of Matt. 1:2 and Luke 1:2 as completely historical, but this view does not represent

the trend of present-day scholarship. On the contrary, the weight of competent opinion favors regarding them as legendary, though containing nuclei of fact'' (p. 339). One may add (p. 376): ''The appearances were real: were they also *physical?* Such was clearly the view of the authors of Matthew, Luke and John—probably of Mark as well. It has been the view maintained by orthodox Christianity down through the centuries. It is still maintained by conservative Christian scholars, by some scholars who are classed as 'liberal,' and by the great majority of Christian people in general. However, it is undeniable that among those who have devoted serious study and thought to the subject a large and increasing number are disposed to think that the resurrection appearances of Jesus were spiritual rather than physical.'' These quotations clearly show Professor Eakin's own ideas of the birth and resurrection of Jesus. A. T. ROBERTSON.

The Messages of the Books. Being Discourses and Notes on the Books of the New Testament. By F. W. Farrar, Dean of Westminster. Reprint. The Macmillan Company, New York, 1927. 532 pp. $2.50.

This book was on a new line when first published, but many similar volumes have since appeared, though the reprint is worth while. Farrar has a terse and striking style and reproduces the main idea in each book with vividness and literary charm. It is still a useful book and has the advantage of being a readable one. A. T. ROBERTSON.

The Speaker's Bible: A New Homiletical Commentary. Edited by James Hastings, D.D. Luke III and IV. First Corinthians. W. P. Blessing Company, Chicago, Ill. Agents for America. $4.00 each volume.

This work is published in sections. Section I contains three volumes already published: Hebrews; Luke I; Luke II; Deuteronomy; Joshua; Judges; Ruth; I Peter; II Peter; Jude;

Job; Psalms I; Psalms II; Ephesians; James with subject Index to First nine volumes. Section II is now begun with the volumes listed above, though why Luke III and IV are not in Section I is not clear. For myself I prefer the technical critical commentaries, but, if one wishes the homiletical type, this by Hastings is the most up-to-date and as little harmful as any. There are many people, besides preachers, who will find the Speaker's Bible good devotional reading with helpful suggestions.

A. T. Robertson.

A Grammar of the Vulgate. Being an Introduction to the Latinity of the Vulgate Bible. By W. E. Plater, M.A., Rector of Halstoole, and H. J. White, D.D., Dean of Christ Church. The Oxford University Press, London and New York, 1926. 166 pp.

It is a common fallacy that Latin is the same through all its history. The ecclesiastical Latin of the Middle Ages is largely influenced by the Vulgate Translation of Jerome. The Hebrew and the Greek influenced this Latin. It is quite worth while for one who reads the Latin Vulgate to know the precise facts. Here they are told simply and clearly.

A. T. Robertson.

Dawn: A Lost Romance of the Time of Christ. By Irving Bacheller. The Macmillan Company, New York, 1927. 337 pp. $2.50.

Mr. Bacheller is a novelist of decided ability, as readers of *Eben Holden* well know. He has done a most difficult thing in making a historical novel of the time of Christ and of Paul. He gives glimpses of Apollos, Barnabas, Bartimaeus, Mary Magdalene, Peter, and others besides the pictures of Christ and Paul. The heroine, who tells the stroy, is the woman taken in adultery whom Jesus forgave when her accusers slunk away. There is verisimilitude in the scenes, though some are rather highly drawn. And Mr. Bacheller is reverent in tone and spirit. There are a few historical confusions.

A. T. Robertson.

The Master Bible. By many of the worlds most eminent Bible scholars. J. Wesley Dickson and Company, Chicago, Ill. 1,821 pp.

This is one of the finest helps in existence today. Some of the contributors are A. T. Robertson, Geo. L. Robinson, Ira M. Price, M. G. Kyle, G. Campbell Morgan, B. C. Taylor, R. A. Torrey and Henry E. Jacobs. It contains a synopsis of each book (by chapters) of the Bible, a historical digest (546 pages), excellent maps, the gospels paralleled, the teachings of Jesus in subjects, miracles in the Old Testament, miracles in the New Testament, how to study the Bible, how to teach the Bible, character building and Christian moral philosophy.

It will cost some money, but the purchaser may be assured that he possesses a complete storehouse of information and helps for the mastery of the Bible. KYLE M. YATES.

II. CHURCH HISTORY.

The Anglo-Catholic Church. By Canon T. A. Lacey, M.A. George H. Doran Company, New York, 1927. 185 pp. $2.00.

Canon Lacey is well qualified to write on this subject. He is an *Englishman,* a typical Englishman, an aged Englishman, a High-Church Englishman and hence a provincial Englishman. The movement which he attempts more to justify than describe began, actually, with the "Tractarian Movement" and is more a state of mind than a faith. It is confined to a rather limited group in England, and, according to the author, cannot flourish —even exist—elsewhere. It cannot propagate itself by missionary effort, for, fortunately, the state of mind necessary for its existence does not exist outside of England. The center and circumference of this sect is in the vague and variously described idea of Catholicity.

The book is composed of twelve chapters and an "Epilogue" which is not needed. Of the twelve chapters, viz., Introductory, The Historic Basis, The Tractarians, Development, Church and

State, The Organic Church, The Roman Question, The Gospel, The Sacraments, The Priesthood, Public Worship and Some Religious Observances, the first two are by far the best. The seeming "paradox" in regard to sinning in the epistle of John would vanish should he recall the Greek tenses rather than those of the "Authorized Version." The same is true regarding "Binding and loosing, etc."

The book is very interesting from the standpoint of its statements as well as its evasions. To make "Catholicity" the sole aim of a religion is, of course, absurd. The Forms, Rituals, ceremonies and methods of Anglo-Catholicism is indeed mediaeval. But this sect is the very natural outgrowth of a type of mind that finds its chief food in the first few centuries of the Christian era. This book will correct many false notions of the Anglo-Catholics, especially the one most current, that they are *Roman* Catholics. The book deserves a wide reading.

F. M. Powell.

The Jewish Background of the Christian Liturgy. By W. O. E. Oesterley, D.O. Oxford University Press, 1926. 243 pp.

This is a new book on an old subject, for the author himself states in his Preface that "the object of this volume is to show that the Jewish Liturgy has left many marks of its influence, both in thought and word, on early forms of Christian worship, and, therefore, ultimately on the Christian Liturgy itself. The truth of this is acknowledged, in a general way, by all liturgiologists; but the aim of the present writer is to give definite details and illustrations of this on a fairly comprehensive scale."

This has been done by the author in an admirable way. The research necessary for this little volume is immense. The ritualist will welcome this fresh, trustworthy presentation, since it gives more of the Jewish than the pagan as a background for his form of worship; the Free Churchman will find here much interesting church history and will see in Christianity not a copy but a fulfillment of the best in Israel's religious aspirations. Dr. Oesterley's patience and fruitful toil should

be rewarded by a wide sale of this scholarly, well-written book. It is divided into three parts and so presented that one wishes to finish the book before laying it down.

F. M. Powell.

Protestant Europe: Its Crisis and Outlook. By Adolph Kelly and Geo. Stewart. George H. Doran Company, New York, 1927. 385 pp. $3.50.

Not only because of the field and the subject matter, but also because of the equipment and sympathy of the authors, do we find this one of the very best books of the year. Europe is not only the birthplace of historical Protestantism, but it has likewise been the home and battleground of much of the finer elements of evangelical Christianity. Both the Roman Catholic Church and the Eastern Orthodox Church have made real Christianity fight, through the centuries, for every inch of ground gained. Europe has never been fallow ground for New Testament Christianity. Empires and states have been of such nature that the individual has been submerged, largely, both in religion and in politics. The pagan conceptions of Priest and Prince have generally prevailed. But the authors of this volume have brought both fitness and sympathy to their unique task in such combinations as to give us the best single picture of Protestant Europe that has yet appeared.

There are two parts to the volume. Part one, "Europe's Cultural Maelstrom," gives the best summary one has found of the entire background of European life. European history, problems, government, culture, religion, etc., are made vividly real in nineteen short chapters. Part two, "The Scope of European Protestant Churches," takes up the various European countries as we know them today and summarizes Protestantism in each one. The keen insight, the broad tolerance and the sympathetic, Christian hopefulness of the book, together with an engaging style, give the book not only historical worth but popular interest. This book is a library in itself to the preacher and student of today.

F. M. Powell.

The Story of the Renaissance. By Sidney Dork. George H. Doran Company, New York, 1926. 203 pp. $1.50.

This, another of Doran's Modern Reader's Bookshelf, gives something of the history of the age of the Renaissance and of the men who made it live in human records. These volumes are intended for guides and helps, rather than for their own contribution, and in that sense this volume is a worthy one. A terse summary of the Dawn, Politics, Renaissance, Art, Literature, Reformation and Social Conditions is given, along with a right valuable bibliography. To the beginner, it will stimulate further enquiry, and to the student it will often serve as a time saver. F. M. POWELL.

Congregationalism. By W. B. Selbie, Principal of Mansfield College, Oxford, England. George H. Doran Company, New York, 1927. 199 pp. $2.00 net.

Here we have the congregational volume in the series "The Faiths—Varities of Christian Expression," edited by L. P. Jacks. Dr. Selbie has a great subject, for the story of Congregationalism—especially the early years—is epic indeed. The author is more a philosopher and theologian than a historian, and while his subject gives him perfect latitude in his manner of presentation, one could wish for more history and not less theory of his denomination.

While the history of Congregationalism, in its essential elements, is as old as Christianity, yet its heroes of the 16th and 17th centuries deserve a chief place in the world's hall of worthies. Dr. Selbie's pictures of the persecutions and suppressions by the Establishment are gems of both history and literature. Starting with Brown, then coming to Greenwood, Barrow, Perry, Jacob, Ainsworth, Robinson, and hosts of others not so conspicuous but no less worthy, Congregationalists have a story that is rarely equalled and never surpassed.

The author's discussion of Congregational theology and polity is excellent. There is a "cock-sureness" in his writing, as in his speaking, that is quite characteristic to one who knows him. The stress that is placed on the necessity of an experi-

ence with Christ before church membership is of course quite inconsistent with the doctrine of infant baptism, which Congregationalists still practice and try to defend. Their doctrine of the leadership of the Holy Spirit *sounds* much better than is true of the practical expression of that doctrine—it cuts the individual loose from an authoritative Bible and has turned hosts of Congregationalists into Unitarians. The book is well written, and one hopes that a wide reading of it will do much to bring Congregationalists back to their tasks and ideals as they are set forth in this volume. Mansfield College has the supreme opportunity to make a worthy, Christian impact upon England if she will. F. M. POWELL.

The Faith and Practice of the Quakers. By Rufus M. Jones. George H. Doran Company, New York, 1926. 181 pp. $2.00 net.

Perhaps no living Quaker is so well qualified to speak for his people as is Dr. Jones, and in this volume of "The Faiths" series he writes interestingly of that rather queer sect known as Quakers. Dr. Jones is a philosopher, and the peculiarities of his people do not seem so strange under his deft hand. Had Geo. Fox been trained as has the author of this book, the history of Quakerism would have been a more complete story.

There is an "Introduction" and nine short chapters in this volume. The chapter on the history of the movement is excellent—the only blot being the classing of the Paulicians as dualists—we now know they were not. Chapter V deals with the "Friends and the Sacraments." This is the weakest chapter—even Dr. Jones is hard put to try give *abuse* as a reason for disuse of acknowledged New Testament ordinances. The remarks on "authority," while good, have some of the weaknesses inherent in all pure mysticism. "The Structure and Method" chapter is excellent, and the chapters "Simplicity and Depth of Life," "The Quakers as Peacemakers" and "Friends and the Humanitarian Spirit" are classics.

The fine spirit of the author is manifest on every page. There is much valuable history in this volume which does not belong to the Quakers alone. Because of their high spiritual

ideals and also because of eccentricities the Quakers have not grown as they should. But this volume is excellent reading and will give a new and trustworthy interpretation of that loved, yet generally misunderstood sect—the Quakers.

F. M. POWELL.

John Wyclif: A Study of the Mediaeval Church. By Herbert B. Workman. Two volumes. Oxford University Press, American Branch, New York, 1926. 777 pp. $12.00.

These two volumes on Wyclif by Dr. Workman will easily supercede all other works on the life of the great reformer. Years of study and research, with the ability to sift the sources and reach conclusions, have enabled the author to give us the final word—so far as that can be done—about this "Morning Star of Reformation." Fact and fancy have been, until now, almost equally divided in writing about Wyclif. But with these two volumes, one who cares to know can get the *facts.*

The study of the mediaeval church—necessary to the understanding of Wyclif, as well as the understanding of the Anglican Church of today—gives these volumes not only a new interest but a rich value that simple biography can never give. Numerous as are the pages, frequent as are the references, one does not wish to lay down the book till *all* is read.

One gets a new view of Oxford University as these pages are followed, and one can better understand that huge museum today—mediaeval as it is, and still called a university.

The amount of reading, sifting, "checking up" comparisons and translations, etc., necessary to produce this immensely valuable and fascinating work is unbelievable—one must read the book to appreciate it. To properly review it would be to give the table of contents, an outline of the principal dates and events, as well as to describe the graceful style of the author. There is only one thing that mars this epoch-making work: before one can read the books the pages have to be cut. One would think no publisher *today* would do so incomplete a job of printing.

F. M. POWELL.

III. COMPARATIVE RELIGIONS AND MISSIONS.

The Second Century of Baptist Foreign Missions. By William Lippard, Associate Editor of **Missions.** 253 pp. $1.00 net.

The Baptist Family in Foreign Mission Fields. By Nellie G. Prescott. 235 pp. $1.00 net.

With Christ in Assam. By E. Elizabeth Vickland, Author of "Through Judy's Eyes. The Judson Press, Philadelphia, 1926. 129 pp. $1.50.

These three volumes are all Mission Study Books of the Department of Missionary Education of the Northern Baptist Convention, and all well done and admirably adapted to their purpose. The use of the name *Baptist* in the first two titles might be misleading. The books have to do with the work of the Northern Baptist Convention, and there is not the scantiest reference to any other Baptist forces. Even when there is joint work as in Europe and in Shanghai College the authors seem almost to mislead the readers on this point. It was, of course, not intentional, only constitutional; and is a minor defect.

These brief notes from the publisher's announcements will add specific description.

Since the Judson Centennial in 1914 Christian work at home and abroad has been responding to changes in conditions arising out of the World War. The book is a careful, comprehensive survey of the development of Baptist foreign missions from 1914 to 1925. The book is adequately illustrated from photographs, and is organized so as to serve as a study book for class use, and at the same time it affords most excellent and informing reading.

Miss Prescott thinks of Baptist foreign-mission work as the activities of the great Baptist family in the far countries across the seas. Through a series of letters addressed to different groups of seniors and adults, intermediates and young people she sets forth the different phases of work, such as evan-

gelism, medical missions, industrial missions. By her method one is taken into hospital and school, church service and shop or field, and comes into touch with evangelists, teachers, with the dark-skinned at worship or in search of the healers of the body who do not forget the soul.

Miss Vickland's method in this book is to present truth by contrast; she shows the difference the work of Christianity makes in India. Her word pictures appeal and convince; she tells what she has actually seen. Her chapters will enable the reader to gain a more penetrating understanding of the spirit and the results of that which Christian missions are seeking to bring to pass among India's masses. The book is provided with a good bibliography. W. O. Carver.

The Romance of Japan Through the Ages. By James A. B. Scherer, Director of the Southwest Museum, Author of "Japan To-day," etc. George H. Doran Company, New York, 1926. 326 pp. $3.50 net.

"An interpretative outline of the story of Japan from the introduction of Buddhism in 552 A. D. to the passage of the manhood suffrage act in 1925." Thus the title page description. It might be called "*the Seven Ages of Japanese Progress,*" which, indeed, is the heading of the chapter table of contents. A title characteristic of each "age" is given to each chapter, and one or more cities are named as typifying each age.

There is real insight, fine descriptive history and keen appreciation throughout. One would not always approve the emphasis, but in the main the story is reliable and is always charmingly told. The illustrations are fine, the paper and print inviting, and the book is a treat. It is the more to be commended that it gives the best interpretation of Japan's present ideals, methods and spirit. No people have a more romantic history than the Japanese, and Scherer knows how to appreciate it. He has long been a student of Japan and has helped us before this to know her. W. O. Carver.

China Through Chinese Eyes. Second Series. By T. C. Chao, P. C. Hsu, T. Z. Koo, T. T. Lew, M. T. Tchon, F. C. M. Wei and D. Z. Yui. Student Christian Movement, London, 1926. George H. Doran Company, New York, 1926. 151 pp. $1.25 net.

A second series of interpretations by eminent Chinese leaders of the new life of China is most welcome, bringing down to the present the interpretations by four of the six writers which they gave us five years ago. All these men have graduated from the first schools of the West or of leading missionary schools in China and have all shown marked ability in the chaotic and creative conditions in China. They give us here discussion of ten themes of the living present. All who wish to know "what it is all about" in China, and in the world, will wish to include this series of discussions in their bibliography. W. O. Carver.

IV. SOCIAL, HOMILETICAL AND PRACTICAL.

The Gospel of the Larger World. By F. W. Wood, D.D., Author of "Moods of the Soul," "The Cross and the Garden," etc. George H. Doran Company, New York, 1926. $1.75 net.

We hear much today about the "Social Gospel." This book is designed to show that the gospel of social regeneration, important as it is for our day, is not the whole of Christianity. Many are reading just now a book of significant title (in the syndicated chapters of it in the newspapers), called "The Man Nobody Knows." It is conceded, though, as a curious fact that Jesus, who is called Christ, compels men from generation to generation to readjust their interpretations of him and his teaching and the ultimate purpose of his coming into the world to the age in which they live. One conviction among his followers has persisted, and to a great extent prevailed, through all the changing times—that he came avowed to establish the Kingdom of God on earth, and that he is the rightful

ruler of all the world. So to establish His rule has been at all times the objective of his church. One trouble has been that his followers have never been entirely agreed as to what they meant by "the world," and so could not agree as to the manner of his rule over it. Hence the significance of the title of this book, and of the chapters dealing with such subjects as these: "What is the Larger World?" "Where is the Kingdom?" "Nature Awaits Her Deliverer," "If Paul Were Here Today," and "A Thousand Years From Now," "Limiting God," etc. The author maintains that there is much of spiritual power and value in the old message of heaven to the individual, and it is with the hope of developing a synthesis of "the gospel for the individual" and "the gospel for social regeneration" that he pleads for the "Gospel of the Larger World" in which the highest qualities of both interpretations will merge and become all the more operative. He pleads and prays for a union of the two attitudes with a truly prophetic earnestness that must prove arresting alike to those engrossed in the "social mission of the church" and those who would discount unfairly the well-meant current efforts to "redeem society." He includes here also sermons interpreting the Christian view of man and the world, having more or less relevancy to the main subject of the book. It might well be read as a companion volume with Dr. J. D. Jones' most stimulating and suggestive book, "Watching the Cross," a review of which will be found in this number of the Review and Expositor.

GEO. B. EAGER.

Yes, It's the Law and It's a Good Law. By Nolan R. Best. George H. Doran Company, New York.

This is one of the best books that has appeared in the revival of the prohibition controversy. It was prepared for the administrative committee of the Federal Council of Churches. It is a review of all the principal arguments for prohibition in the light of the situation today. It is more than that; it is a fresh and exceedingly cogent discussion of all phases of the

issue as it is presented to the American people today. There seems little doubt that the prohibition issue will be a very lively one for the next year or two. It will be an inevitable issue in national politics. It has been made so by the aggressive attitude of the anti-prohibitionists; and it is the solemn duty of every man who has the moral welfare of the country at heart to become an aggressive fighter in this war. To equip himself for this fight he should by all means have this little book at hand. C. S. GARDNER.

Handbook of Church Advertising. By Francis H. Case. The Abingdon Press, New York. 186 pp. $1.00.

Advertising has become both a science and an art, and is indispensable to the modern industrial world. The writer believes that the task of bringing the work of the church to the attention of all the people of the community is an essential factor in the success of the church. He is a trained newspaper man and publicist, and undertakes to bring to the untrained church leader suggestions which have grown out of a lifetime of experience which will make the church's advertising attractive and effective.

The first chapter is a convincing appeal for religious publicity. "The capital crime against the gospel is to hide it," is Mr. Case's exegesis of the words of Jesus in Matthew 5:14-16, where the disciple is bidden to let his light shine, and warned against putting it under a bushel. "The most expensive thing about a church," he strikingly observes, "is an empty pew." He then deals with some general principles of advertising applied to church advertising, makes valuable suggestions as to the personnel of the advertising committee, discusses mechanical features that distinguish good from bad advertising, and shows the relation between publicity and the ultimate success of the church.

The pastor's reaction to the book will perhaps be that it makes the advertising of the church and religion too much a commercial matter. After all, the church is not in the "selling

game,'' except as these words are very broadly and spiritually construed. The methods employed to sell theatre tickets, automobiles, cigarettes, shoes and flour, are not identical with the methods by which people are to be interested in the message of Jesus Christ. Yet the printed page offers unparalleled opportunity for making known this message and the place of the church in its propagation, and the modern church cannot afford to neglect this avenue for reaching men. The book will prove exceptionally helpful to city pastors and church secretaries who are constantly confronted with the necessity of preparing ''copy'' for the newspapers. G. S. Dobbins.

Youth and Truth. By W. A. Harper, President of Elon College, N. C. The Century Company, New York. 225 pp. $1.50.

Robert E. Speer is quoted as saying: ''We do not need a youth movement. What we need is a truth movement.'' The author recognizes that there is in a sense a ''youth movement'' in America, but he denies that it presents any mysterious or very unusual features. There is a new generation today, just as there has been in every age, and we must take these young people into account, try to understand them, appraise and evaluate their contribution, and meet their deepest needs. We shall succeed in all this not by criticism nor by over-emphasizing certain abnormalities, but by a thorough study of the environmental conditions which have given the stamp to youth which it bears, and by challenging youth with the ideals and program of Christ.

Dr. Harper speaks to the young people of today as a friend, and not a critic. His position as teacher and college executive has placed him in position to study at least one segment of the youth of today, and he frankly comes to their defense as above the average of other generations in their pursuit of truth, their sincerity and genuineness, their desire to think for themselves. He believes that there is a deep underlying current of religious conviction in the great majority of these

young people, and that the Christ of the New Testament is gripping them as He has gripped few student generations. He undertakes to interpret the Christianity of Christ in terms of the present-day student mind and need, and while the picture is at points overdrawn and Christ is made too much of a modern, he undoubtedly knows the psychological approach to students which will prove effective in the presentation of fundamental religious truth.

Those who deal with young people, particularly the more intellectual group, will find much stimulus in Dr. Harper's discussion, and many "germs" of thought for sermons and addresses. G. S. Dobbins.

The Preachers of the Church. By Principal A. E. Garvie, M.A., D.D. George H. Doran Company, New York, 1926. 245 pp. $2.00.

This is another capital book from the pen of the gifted Principal of New College. The book is divided into two sections, following the Introduction, which treats of the "Living Church and Its Preachers," under three subheads: (1) The Nature of the Church, (2) The Adjustment of the Church to Its Environment, (3) The Functions of the Preacher in That Environment.

Part I consists of Historical Illustrations. These start with the Prophetic Period, followed in order by the Apostolic, Patristic, Scholastic, Reformation, Revival and Missionary Periods—with outstanding characteristics and characters in each period.

Part II is made up of "Practical Counsels" such as The Preacher and the Bible, The Preacher and Modern Thought, The Preacher and Modern Society, The Preacher and the Gospel, and The Future of Preaching.

Each of these subjects is handled by one who not only knows his sources, but who is in thorough sympathy with the great work of preaching. One will not always agree with the conclusions of Principal Garvie, but will have to be sure of his ground to disagree with him. F. M. Powell.

The Economic Background of the Gospels. By Frederick C. Grant, D.D. Oxford University Press, 1926. 156 pp. $1.50.

"The author gives a general sketch of the economic development of Palestine during the period immediately preceding the rise of Christianity and tries to show that the Jewish hope of a Messianic earthly kingdom was sustained by their desire for an improvement in their economic position."

This little book is divided into three main parts: first, "The Background of History," in which the Persian and Greek periods, the Maccabean Kings, Herod and the First Century A. D. are discussed; second, "The Economic Data" are discussed in eight short chapters; and, third, "The Economic Background of the Gospels," which names the book and affords the author the opportunity to give his interpretation to an interesting section of the New Testament.

Dr. Grant knows his sources and has used them powerfully to prove his thesis. "The Background of History" section is a marvel of insight and presentation. The second section, likewise, shows aptness both in choice and interpretation. In the third section, one believes the author goes too far in attributing religious hopes and impulses to economic factors. It is easy to read present-day thoughts into first century utterances. But the book is interesting and gives a fresh and stimulating line of thought to any student of early Christianity.

F. M. Powell.

Growing a Church. By P. E. Burroughs, D.D. The Baptist Sunday School Board, Nashville, Tenn. 60 cents.

Dr. Burroughs, for many years secretary of the Educational Department of the Baptist Sunday School Board, and recently secretary of the new Department of Church Administration and Buildings, has laid the foundations for this new department in this handbook. The author seems to have realized the danger which lies in the over-development of the several auxiliaries of the church, such as the Sunday school, B. Y. P. U.,

W. M. U., etc., and proposes to unify them as integral parts of a great central organization, the church. The Sunday school, for instance, is not to be organized, developed, equipped, administered, as a separate institution, independent and autonomous; it is an agency of the church, and realizes its highest purposes only as it contributes to the growth and upbuilding of the church. A church that fulfills the New Testament ideal is to be grown through evangelism, through utilization and enlistment, through training, through Bible study, through giving, through adequate organization, through vital co-operation, through competent and consecrated leadership.

Pastors seeking a book to use in a course of training for deacons, church officers, organized groups of men and women, will find this treatment stimulating and satisfying. It sets the pace in excellent fashion for the great service which the Sunday School Board is privileged to render through the new department of Church Administration, and should be followed by a series of equally effective volumes. G. S. Dobbins.

Christ and Money. By Hugh A. Martin. George H. Doran Company, New York. 119 pp. $1.00 net.

Here is a stimulating little book which attacks the problem of Christian stewardship from an angle quite different from that in most books on the subject. There is very little said about tithing, the duty of giving, plans for securing money, budgets, campaigns, and the like. The author is concerned almost wholly with the social order in which money is central, and with the teachings of Jesus as they relate to this money-centered social order. It is, as the publishers declare, "A frank statement of Christian ethics and pagan practice." Yet the author does not merely rail against things as they are, but rather accepts as inevitable and in many respects desirable the economic order in which we live. He proposes to show that it is not essentially a bad world, but that the great sphere of business relationships have not yet been Christianized; and when business is made

Christian we shall have gone a long way toward bringing in the kingdom of God on earth.

If you have run out of fresh material and want a fresh approach to this vital subject, read Mr. Martin's discussion. He will stir you afresh to thought on perhaps the greatest neglected doctrine of modern times. G. S. Dobbins.

V. PSYCHOLOGY AND RELIGIOUS EDUCATION.

New Challenges to Faith: What Shall I believe in the Light of Psychology and the New Science? By Sherwood Eddy. George H. H. Doran Company, New York, 1926. 256 pp. $1.50 net.

This is a prodigious little book. It may well be taken for a sort of handbook of the current evangelical, earnest, liberal Christianity. As such, it will guide to the causes for reconstruction of the concepts and forms of Christian faith; serve as an outline of the social objective and emphasis in the Christian task and content; give articulate statement to the "values" of a spiritual non-theological statement of Christian faith and life; and provide an argument against materialistic science and psychology. It would serve all these purposes well if it had not been written with such haste and such a feverish attempt to include quickly all the fields of pressing interest. Its range is wide. It is based on a vast amount of reading—much of it manifestly humid, as befits our time—or a good deal of thinking—some of it superficial enough—and on a great practical concern for setting Jesus Christ free in the midst of the overwhelming confusion of the present world need.

Mr. Eddy rightly undertakes to give full recognition to all the truth in the new science and the new psychology and especially to take the fullest advantage of all values in the new methods of investigation and the new approaches to truth and to God. This is an attitude that can easily lead to compromises and to concessions in form which are contradicted in the sub-

stance of one's belief. Mr. Eddy does not wholly escape the danger, as is strikingly evident in the concessions he makes to *behaviorism.* He falls into the fallacy of seeking to grasp the truth and power of Christianity apart from theology. This is fortunately a thing very possible to the majority of men, so long as they can unconsciously stand upon the foundations laid by those who do not hesitate to dig into the depths of thought where foundations are laid.

There is much delusion about a vital non-theological Christianity, just as there is much delusion in the holding of a non-vital theology.

The hurried structure of the work is evidenced chiefly in the elaborate foot notes, many of which carry matter that should have gone into the main body of the text if used at all.

The evasion of the physical resurrection of Jesus is an example of trying to hold values while ignoring substance of history.

The book is a most serious and earnest effort to retain spiritual life in human progress by giving to essential Christianity a modern adjustment. W. O. Carver.

Current Week-Day Religious Education. By Philip Henry Lotz. The Abingdon Press, New York. 404 pp. $2.00 net.

Few subjects have attracted more attention in religious circles within recent years than the extension of the program of religious education through week-day instruction. Many experiments have been made and are being made, and much has been written in newspapers and magazines. Before his death H. F. Cope, Secretary of the Religious Education Association, compiled valuable information as to the status of week-day religious education, but his work was fragmentary and incomplete. Since then a considerable development has taken place, and students of this subject have anxiously awaited a comprehensive, dependable, up-to-date presentation of the facts, with a reliable interpretation thereof.

Dr. Lotz has made this contribution and rendered this service in the exhaustive volume just issued by the Abingdon Press. It is based on a survey conducted under the supervision of the Department of Religious Education of Northwestern University, and is the most complete and comprehensive study available. It covers a vast field of inquiry and investigation, and brings together for the first time practically all the facts concerning the experiments which have been undertaken in the United States.

The book, however, is not merely a compendium of facts. It is an interpretation of these facts, and a guide to successful method both in the inauguration and the maintenance of week-day church schools. The objectives of the week-day school are set forth; the program of week-day education discussed; the physical equipment of the school described; the relation to the public school and to the churches discussed, problems of administration, organization, supervision, discipline, are dealt with; the week-day church school is evaluated; and, perhaps most valuable of all, types of week-day effort to provide religious instruction described and analyzed in detail.

This now becomes the one indispensable book for students of this subject, and for reference on the part of all those who desire to keep abreast of this significant educational movement.

G. S. Dobbins.

Baptist Beginnings in Education. By W. J. McGlothlin. Baptist Sunday School Board, Nashville, Tenn. 249 pp. $1.50.

This delightful volume is really a history of Furman University. But the history of Furman is vitally tied up with the history of Southern Baptists—in fact, with the Baptists of the entire United States. This work was prepared by the gifted president of Furman as a sort of climax, as well as summing up, to the celebration of the one hundredth anniversary of the founding of this great institution.

South Carolina and Furman have played such parts in the history of the whole denomination that Baptists of today

should be constantly refreshed in that memory. This has been admirably done in this volume. Dr. McGlothlin, for a quarter of a century the teacher of Church History in the Southern Baptist Theological Seminary, and all his life a student of the highest order, brings to his task in this book just the fitness and the sympathy which are needed to call us back to the "Beginnings." Furman belongs to us all, but under its present administration "our possessions" have increased a hundred fold. This volume is not only valuable, but is extremely interesting. The fascinating stories of Baptist Beginnings in Education are told by a master. F. M. Powell.

Working with Primaries. By Robbie May Burt Alexander. The Baptist Sunday School Board, Nashville, Tenn. 60 cents.

This is one of the series of teacher-training manuals issued under the direction of the Educational Department of the Baptist Sunday School Board, and fills a very real need. Mrs. Alexander knows childhood, and she knows successful methods of Sunday school work with little children. She has in this excellent little book combined child psychology, in simple, untechnical language, with bright, workable, modern plans for the Primary class and department. Teachers of little children will find this an indispensable book. G. S. Dobbins.

The Pedagogy of Jesus in the Twilight of Today. By Walter Albion Squires. George H. Doran Company, New York. 296 pp. $2.00 net.

The author explains his unusual title by declaring that he chose to use "twilight" rather than "light" because it is noncommittal. There is a twilight of dawn and a twilight of the dusk. In the realm of religious education we are passing through a twilight period—whether of dawn or dusk depends upon the standpoint. In the case of the educational philosophy which is frankly materialistic and which leaves out of account Jesus, the Bible, the spiritual, it is a twilight which is fading into night; but in the educational theory and practice which re-

stores personality, immortality, spirituality, God, it is a twilight which is dawning toward a perfect day.

No one could accuse Dr. Squires of being unacquainted with modern pedagogy. He has spent many years in this field, and is the author of many books. He has mastered Thorndike and Watson, and gone to the logical conclusions of their educational theories. Having listened to the voices of the high-priests of mechanistic psychology, he comes back to the age-old starting place, and declares that his book is written in the conviction that Jesus the Great Teacher has the light which we need in our twilight period of religious education, and that if we follow Him we shall come out into a wonderful new day for the teaching work of the church. "The task before us," he asserts, "is to discover how the teachings of Jesus and the elements of his personality apply to the multiplied problems with which religious teaching is encumbered at the present time."

Out of the twilight of conflicting theories and methods certain principles and practices have been established as of assured value. This "new education" has revolutionized the schools of our day, and promises even greater revolution in the years to come. The amazing thing about it, as Dr. Squires shows in the remainder of his book, is that every sound principle of method which has stood the test and come now to general acceptance is illustrated in the teaching of Jesus! It would be easy to make such an assertion, but in minute detail the author backs up his assertion with proof so obvious that none but the most prejudiced could deny. And yet much of the education which directly and indirectly owes everything to Jesus would crowd him completely out of its program, rejecting his claims for himself and denying his authority to make such claims!

The book constitutes a powerful apologetic for Christianity and for a Christ-centered education. Dr. Covert, in his excellent introduction, scarcely overstates it when he says: "Here is a tonic corrective for much ill-balanced, un-Christian thinking in the realm of religious education today, and a sure-footed leadership to be trusted by all who yearn for a Christ-centered program of spiritual culture." G. S. Dobbins.

An Introduction to Child Study. By Clarence H. Benson. The Bible Institute Colportage Association. 240 pp. $1.50.

It is unfortunately true that not much modern psychology is theologically sound, and not much modern theology is psychologically sound. The average psychologist of today seems scarcely to know that there is a biblical basis for child study, and frequently rejects without serious consideration the viewpoint of the Bible as to the nature, nurture, and needs of childhood. On the other hand, when theologians undertake to write about children they frequently employ the deductive method wholly, starting from certain preconceived notions about childhood and establishing their conclusions by argument and logic rather than by an appeal to the facts. The result is confusion which gravely disturbs the thoughtful student who believes the Bible but is also committed to the scientific method.

Professor Benson, of the Moody Bible Institute, has undertaken to reconcile the two viewpoints—the psychological and the biblical. He believes that child nature is no different today than it was a thousand years ago. In spite of all the advancement made in education, the fact of depravity remains, and children who are not saved through personal faith in Christ will inevitably take the downward road that leads to sin and death. The failure of modern education to recognize this, he believes, is the cause of its failure to meet the needs of the present-day world. The only factor in our civilization that was not among the nations that are gone, he declares, is the Bible, and a psychology that is not founded upon its tenets can never produce an abiding race.

Here, then, is a viewpoint greatly to be desired in a study of child psychology. It is a beginning which should have much encouragement from the Christian world. The fact that most of our psychology is non-Christian and anti-Christian is not because of any inherent conflict between science and the Bible, but because those who have written our text-books have, for the most part, been outside the circle of evangelical Christianity, immersed in scientific formulae and committeed to a materialistic philosophy of life. How well Professor Benson has

achieved his purpose the reader will have to judge. He knows scientific psychology and he knows the Bible; but one is impressed that he is bent a bit too much on moralizing to make the treatment wholly acceptable according to scientific criteria. At any rate, he has blazed the path, and his book deserves a wide and sympathetic reading by all those who deal with children, and the parents and teachers of children.

G. S. Dobbins.

VI. PHILOSOPHY, THEOLOGY AND APOLOGETICS.

Holism and Evolution. By General the Right Honorable J. C. Smuts. The Macmillan Company, New York, 1926. 362 pp. $3.50.

The production of such a work must further enlarge the public admiration for one of the notable world figures of this generation.

It is interesting to know that from his undergraduate days at Cambridge General Smuts has been a student of philosophy and has prepared two unpublished papers. The present volume he regards as only "introductory" but hopes it may be valuable as suggesting a line of interpretation with important bearing on problems of science, philosophy, ethics, art and allied subjects. In a brief paragraph the author explains his terms:

"This factor, called holism in the sequel, underlies the synthetic tendency in the universe, and is the principle which makes for the origin and progress of wholes in the universe. An attempt is made to show that this whole-making or holistic tendency is fundamental in nature, that it has a well-marked, ascertainable, specific character, and that evolution is nothing but the gradual development and stratification of progressive series of wholes, stretching from the inorganic beginning to the highest levels of spiritual creation. This work deals with our primary concepts of matter, life, mind and personality, in the light of this principle, and discusses some of the problems of evolution from this new point of view. . . ."

In a section usually contributed by Dr. J. C. Carlile in *The Baptist,* of London, one finds an appraisement which I venture to appropriate with approval and with my apologies to its writer:

"During the War we had the pleasure of making the personal acquaintance of General Smuts, Prime Minister of South Africa, and afterwards of meeting him in Cape Town. He is a strong personality, a leader of men. He has played many parts. At Cambridge, while an undergraduate, he wrote "A Study in the Evolution of Personality." During the Boer War he was the most successful leader of the Dutch. Since that time he has proved himself a statesman far above the average, and a shrewd man of affairs, with a world vision; but we did not expect to see his name as the author of a volume such as that recently published by Macmillan, at 18s. net, on "Holism and Evolution."

"He says: 'In 1910 I sought relief from heavy political labours in an attempt to embody my new results in a study called 'An Enquiry into the Whole.' That, as the first study, was not published. It was not until 1924, when a change of Government released him from burdens continuously borne for more than 18 years, that he returned to his investigations, and the present volume is the result.

Few statesmen could have produced a book of such solid and abiding value. Perhaps Lord Haldane is the only Englishman who could have done anything of the kind. The conception set forward is that a wholeness is applicable not only to the material world, but to all life. 'It is through a continuous and universal process of whole making that reality rises step by step until from the poor empty, worthless stuff of its humble beginnings it builds the spiritual world beyond our greatest dreams.'

"General Smuts will have nothing to do with the division of life into separate compartments. Matter and spirit, as body and soul, are substantially one thing.

" 'Wholes are not mere artificial constructions of thought. They point to something very real in the universe, and Holism is a real operative factor, a *vera causa.* There is behind Evolu-

tion no mere vague creative impulse or *elan vital,* but something quite definite and specific in its operation, and thus productive of the real concrete character of cosmic evolution.'

"The coming of mind into matter is represented very beautifully. 'The individual no longer floats forward on inorganic or organic drifts, tendencies and appetites, but begins to direct its course according to voluntary purposes. The individual makes his own plans and no longer automatically follows Nature's plans. Conscious ends emerge; things the individual strives after as desirable and good attract him more than the unconscious organic urge behind, the *vis a tergo,* propels him; the pulls in front begin to dominate the pushes behind.'

"The problem of personality seems as hard as it is important. Not without reason have thinkers throughout the ages shied off from it; but it holds precious secrets for those who will seriously devote themselves to its study.

"It is a great subject, treated in a great way. Whatever differences of opinion there may be as to the conclusion the writer draws, there is no question about his absolute sincerity and desire to get into touch with reality. We believe that another chapter would have added greatly to the value of the book. It might have dealt with the crown of holism, the inbreathing of the Spirit of God which makes personality. But we are thankful for what General Smuts has given us in this fine piece of work." W. O. Carver.

Scientific Humanism. By Lathrop Stoddard, A.M., Ph.D. Charles Scribner's Sons, New York, 1926. 177 pp. $2.00.

Mr. Stoddard is well known as a prolific writer and serious-minded student of social and political conditions of the world. His own explanation of this work runs as follows:

"Are we entering a new age? Will we adjust oursleves to the new world which modern science has disclosed? Is there to be a new flowering of the mind and spirit quickened by the vast extensions of knowledge and power with which we have been endowed, as the Renaissance flowered in Humanism

four centuries ago? Shall our present transition time, with all its unparalleled possibilities for good and for ill, culminate in a great civilization or in a great catastrophe?

"Such are the queries which today stir forward-looking minds. What the outcome will be, no one knows. Yet we may safely predict that the outcome will be largely determined by what we, of this transition epoch, think and do. To offer some suggestions for sound thought and action, this book has been written."

The author's plea is for "the scientific spirit" to be permitted to grip and control us. He has a great fear of the uneducated masses, who are subject to "protective emotionalism," and of that large number of people who substitute "rationalized emotion" for reasoning. The contrast between emotion and thought, which dominates his discussion, is not a true contrast, and he sometimes grows so excited and seems so pessimistic that we wonder whether he may not himself be in danger of substituting rationalized emotion for thought. It is so easy to do. His warning against "salving words" is most appropriate.

Mr. Stoddard seems to the reviewer too much taken with the idea of *"the educated elite"* and too distrustful of the "democratic mass who, he thinks, may be literate but are uneducated—alas! all too true—and so are a menace to the work of the scientific humanists. The plea is an earnest one and is for a right attitude. The range of the author's thinking is too narrow. He either does not understand religion or he minimizes its place in the progress of humanity. This fact, manifest throughout the discussion, is strongly evident in the chapter on Science and Religion.

His treatment of the Humanistic movement of four hundred years ago, and its comparison with the present movement, is very suggestive and so far as it goes very pertinent and pointed. The trouble is he has all too limited analysis of that Renaissance Humanism, as also he has of the factors in the insurgence of the present time.

In short, the work is a very useful one for those who think and apt to be dangerous for those "liberals" who substitute

"rational emotion" for thinking. It will do no harm to the conservative emotionalists—those "Fundamentalists" whom Mr. Stoddard so abominates and takes so very seriously. It will give them one more emotional spasm, perhaps; but one more or less will make no great difference with them.

W. O. Carver.

Evolution in the Balances. By Frank E. Allen, Minister, Reformed Presbyterian Church, Winnipeg, Canada, Author of "Practical Lectures on the Book of Job." Fleming H. Revell Company, New York, 1926. 191 pp. $1.50.

This is one of the best of the books written to controvert the theory of Evolution in the interest of Christian Faith. Best because of its use of facts and authorities, and because of its relative temperate and poised spirit and method. No theory of Evolution can rightly claim to have established itself, and able and intelligent controversy can show this fact to any unprejudiced mind. Such argument we have here, well ordered and clearly stated. There is no merely unreasoned, dogmatic railing.

To me the work has two weaknesses as an apologetic. First, it seems to assume throughout that the acceptance of Evolution expels or precludes belief in the Bible and faith in Christ Jesus. That seems to me a fundamentally wrong attitude to take in apologetics. Again, he seems to hold to the idea that men, even as scientists, should go to the Bible to learn the fundamental facts and methods of world processes and not to seek to know more than is there revealed (see pp. 20f). Declaring, very properly, that it will add to any man's wisdom "to believe that the worlds were created by the word of God," he goes on to say, "It logically follows that he will accept the facts which God has caused to be recorded." And this is wholly true if one does not take a shallow, dogmatic, lazy view of what "God has caused to be recorded." That is just the formula used by obscurantists and reactionaries to try to check and refute every great advance in the knowledge of nature.

And the author's next sentence seems to commit him to this erroneous view: "He will then have, to begin with, a history which extends beyond the reach of man, and he will avoid useless speculations about the origin of the world, of life and of the various kinds of life." These words may have a legitimate meaning, but they certainly read like a *caveat* on scientific research.

Mr. Allen falls into the error of some other *"anti-evolutionists"* in his reference to Professor More's *"The Dogma of Evolution"* as "an able argument of an able man against the theory of Evolution." Professor More has provided much forceful argument against certain interpretations and errors of materialistic evolutionists, but it is hardly legitimate to speak of his work as is done here in the face of his own distinct avowal of belief in "the theory of evolution."

This book will bring great comfort to those who are still seeking support for the complete rejection of the idea of evolution. It is, as said above, one of the best books for this purpose. W. O. Carver.

Eight Ways of Looking at Christianity. By Granville Hicks. The Macmillan Company, New York, 1926. 137 pp. $1.50.

(1) A *Catholic,* (2) a *fundamentalist,* (3) a *modernist,* (4) a *Unitarian,* (5) a *religious scientist,* (6) an *agnostic scientist,* (7) an *English instructor* and, at the close, (8) an *artist,* are the characters who take part in this discussion of the more important religious issues of the day.

A dialogue on religion as a way of life leads the fundamentalist to emphasize the importance of belief and the agnostic scientist to maintain that religion is a way of superstition. The debate that follows on the authority of the Bible and the authority of the Church is led by the Catholic and the fundamentalist. Next the group registers its respective views on the Bible and on Jesus, particularly on the virgin birth and the deity.

At the next session, a question as to the central point in Jesus' teaching leads them to turn over what is meant by the Kingdom of God and to discuss the significance of Jesus today. Conversation then shifts to a consideration of the social gospel and the task of the Church. Then the floor is given to the religious scientist to present his views on science, which are criticized by both the fundamentalist and the agnostic scientist. The last point discussed is the future of the Church.

This is a most instructive little volume, since it gives, in a rather charming way, what many are thinking of Christian claims today. One will seldom agree with the disputants in this dialogue, but will be compelled to think again upon his own positions. One will also find this book helpful as he seeks to approach those who do not know Christ and who have utterly false notions of Christianity. F. M. Powell.

How to Study Philosophy. By A. E. Baker. George H. Doran Company, New York, 1926. 225 pp. $1.50.

This volume is one of the best of "Doran's Modern Readers' Bookshelf" series. Starting with "Socrates and His Predecessors" as Chapter I, the ten following chapters discuss in order: "Plato and Aristotle," "The Socratic Schools," "Neoplatonism and the Christian Fathers," "The Middle Ages," "The Renaissance and Reformation," "From Hobbs to Hume," "Spinoza and Leibnitz," "Immanuel Kant," "Hegel, Schopenhauer, Lotze and Nietzsche," and "Nineteenth Century Science."

This is a brief, popular presentation of a great range of philosophical thought. It will stimulate further study and will serve as a handy reference to the average man who does not wish to go deeply into the study but who, at the same time, needs a working knowledge of the great thinkers of history. This book deserves a wide, sympathetic reading.

F. M. Powell.

VII. MISCELLANEOUS.

Echoes and Memories. By Bramwell Booth. George H. Doran Company, New York, 1926. 223 pp. $2.00 net.

The second Head of the Salvation Army has less of the picturesque and daring of the noble Founder, who made so great a force of this "movement" for the redemption of the neglected; but he has enough of these and more of culture. He has a fine gift of description and of narrative and an engaging frankness. In this volume he has drawn on his great store of experience and observation for many stories and much pointing of morals.

In twenty-five brief chapters he has given us a glimpse of all sorts of Army experiences and aspects, insights into many personalities, including his distinguished father and mother and other Army leaders, statesmen, financiers, bishops and kings, as well as examples of the sinners of the plain people and the degraded whom God has been pleased to "seek and save" through the workers of the Salvation Army.

It is a fascinating and in many ways a very valuable volume. W. O. Carver.

Watching the Cross. By J. D. Jones, M.A., D.D., Author of "The Greatest of These," "The Hope of the Gospel," etc. George H. Doran Company, New York, 1927. $2.00 net.

This is no ordinary book of sermons. It "comes to the Kingdom for such a time as this." The spirit of our age is to minify the Cross. The whole purpose of these remarkable sermons is to magnify it as the central fact of history and the central truth of the Gospel. The title is fitly taken from a sermon that, more than any other, represents the message of the whole series of fourteen that make up the volume. That

sermon, like all the rest, is fraught with Scriptural knowledge, yet vibrant with human interest. Its interpretations are revelatory and illuminating to a remarkable degree. Its method of treatment by frequent and telling excursions into illustrative literature, its movement is ever toward the goal of all revealed truth, the disclosure of the Love of God that commendeth itself toward us in that, while we were yet sinners, Christ died for us. Then in application it never lacks in appealing and convincing power. It raises the question put lately with singular timeliness and power by Carter Helm Jones: "Is it not time that we begin to draw lines afresh and understand what Christianity is and what it is not? We all have looked upon the Cross, and we all adore Him who hangs there, and we all know in our hearts, as we know in our minds, and as we are assured in the testimonies indisputable, that He is the Christ, the Son of the Living God." And we may go with him further and add, "Is it not time that we question that spurious 'charity' which recognizes all religions, and makes allowance for 'Christianity' which has no use for a cross, which does not believe in sin, and which decries the existence of suffering?"

GEO. B. EAGER.

A Victorian American. By Herbert S. Gorman. George H. Doran Company, New York. 363 pp. $5.00 net.

This latest life of Henry Wadsworth Longfellow is an elaborate and interesting account of the "man" as the author saw him, "the Longfellow who dominated American poetry for so many decades." He frankly confesses that there is little critical consideration of Longfellow's work; but there is a distinct effort to show that his mental and intellectual development came largely from Old World contacts. Longfellow was by birth and tradition an American, but never realized the duties that belonged to an American literature when a national literature was in process of building. Margaret Fuller sensed the obligation, Poe suspected it, Whitman in a dynamic way

acknowledged the debt; but Longfellow seemed oblivious to it, and without knowing it himself was as much English as he was American. In short, Gorman charges "he was our great Victorian." A. C. E.

Ancient History Atlas. By Breasted and Huth, and European History Atlas by Harding. Denoyer-Geppert Company, Chicago, 1924. 25 pp. each.

These volumes are paper-bound and together form an invaluable aid to the student of New Testament and Church History. The maps are brought down to date and the index is exhaustive as well as usable. These two volumes should be in every student's library. Denoyer-Geppert Company, Chicago, are doing much to promote the study of history and geography, not only by their atlases, but by the wide range of maps published. F. M. Powell.

How to Read History. By W. Watkins Davies. George H. Doran Company, New York, 1926. 259 pp. $1.50.

This is one of "Doran's Modern Bookshelf Series" and is an interesting sketch and bibliography of a great subject.

Here, in brief and concise form, is collected a mass of information essential to the student and the would-be student of history which would require weeks of effort in a reference library even to approximate. Here are given the source books for the reading of ancient, medieval and modern history, Greek and Roman, Oriental, European and American. But this is no mere bibliography. By the sketching in of an adequate background of historical events, by a critical estimate of the books suggested and by the grace of an easy and readable style, Mr. Davies has avoided all resemblance to the ordinary text and has presented his material in the form of an attractive story.

For the convenience of American readers a special chapter

has been prepared by Professor Edwin W. Pahlow of the Ethical Culture School, New York, dealing with the standard sources of American history. F. M. POWELL.

New Testament Women and Problems of Today. By Madeline Sweeny Miller. The Methodist Book Concern, New York and Cincinnati, 1926. 173 pp. 75 cents net.

A very useful book discussing studies of young women today. The author gives the New Testament passage about each woman presented and also much data about modern problems as they affect women and as women may deal with them effectively. There is much that is helpful in the book. It belongs to the series in Christian Living. A. T. ROBERTSON.

Richard Green Moulton, LL.D. (Canta.), Ph.D. (Penna.), Professor of Literary Theory and Interpretation in the University of Chicago. A Memoir by his nephew, W. Fiddian Moulton. The Macmillan Company, New York, 1926. 148 pp.

Sir Michael E. Sadler, Master of University College, Oxford, writes a foreword. Dr. R. G. Moulton was a missionary of literary culture and did a great deal to increase popular interest in the literary study of the English Bible. He wrote many books for this purpose and did a great deal of university extension work. The book presents him in a fine light.

A. T. ROBERTSON.

Conference Songs. The Judson Press. 10 cents.

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